

# The Occult Digest

APRIL

*A Magazine for Everybody*

1927

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*An Account of "The Rochester Rappings"*

## The Birth of Spiritualism in America

From Contemporary Documents

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*A Magazine for Everybody*

April

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Chief Go-ge-we-osh (Sailing-Home-Once-In-a-While), of the Odanah band of Ojibwe, who was responsible for the Indian participation in the Apostle Islands Indian Pageant of 1924 at Bayfield, Wis.



# The Occult Digest

*A Magazine for Everybody*

VOLUME 3

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## *Across the Bar*

DEAR, beloved child of earth, why weep'st thou? Death, the purveyor of Life doth bring good news to thee. He whom thou lovest is not lying in the tomb. The night of sin hath not deepened since he crossed the bar. Sin and sickness do not enthrall the child thou lovest.

FROM across the bar, he speaks. The sweet tones of His voice echo in thy heart, and thou knowest that he lives—He hath arisen from the tomb—the gate ajar swings wide its portal and in the effulgent light of that new Life which he hath gained, the gloom of thy loneliness is lifted and in thy new found joy thou shalt say with rejoicing “My son Liveth”, and because he lives I shall live for him that I may enter into the kingdom of his life when I too, shall cross the bar.



# EFFA DANIELSON'S

## **E** *Easter*

ASTER; reviving that long ago when He for whom this day is observed walked and talked with His disciples, is again being celebrated. As is also the "resurrection of the dead" which took place on March 31st, 1848. Both men of lowly birth; both following lowly occupation. One worshipped as a Savior, the other denounced as a Devil. Both demonstrated the same law of re-creation, as yet unknown to men. Which of these two historic characters will hold the stage in another century, is history yet to be written. Jesus said, "Because I live, you shall live also." The little old pedlar at Hydesville, N. Y., said, "I live, and all who have preceded me here, are alive also." This tremendous declaration opened the door—wide—for all created things to enter that territory of Eternity which Jesus said, "By me only shall ye enter." *Who then, shall be acclaimed the Savior of the World?*

## **T** *The Child Problem*

HE child problem is becoming more serious day by day. Why? Because parents are unable to provide suitable homes for their sons and daughters. If the church had taken care of this housing problem it would have no empty pews. Picture shows would not be a menace; reformers would die from ennui. The home has been destroyed by the greedy of the past who did not realize that stealing the opportunities and supply—the gift of nature to every child—would produce a perverted humanity that would, in its old age, turn upon them and rend them. The remedy? Make it possible for every boy and girl to develop their inherent power of love. Give them employment that constitutionally they can excel in, and no child, when grown, will be dishonest or dishonorable. Healthy play, companions who are by nature their playmates—work adapted to their physical and mental strength—and the child problem will be forever solved.

## **A** *Is Abortion Murder?*

AT what time of gestation is the line drawn when abortion is not murder? The Bible says God sent a punishment of death on him who wasted his seed. (Gen. 38:9, 10.) If wasting the seed of a soul was a sin, punishable by death, how much greater must be the sin of those who destroy the Life the seed has put forth. If God declared a law to punish by death those who prevented the seed from fulfilling its mission, what punishment awaits those who defy His decree by throttling the birth of one of these helpless little ones who, through aeons of time have struggled to make the great adventure into physical life? What becomes of these helpless waifs? Are they returned to await another opportunity? Are they the earth bound spirits? Are they the so-called evil ones, seeking to avenge the wrong done them by those they trusted to give them a safe journey into the mortal existence? Perchance they

are the angels and archangels of the Heavenly hosts. Who can answer this question, "IS ABORTION MURDER"? We think it is the coldest and most cruel murder that can be perpetrated, and those who practice it or allow it to be practiced on them are the *damned* of the world. To rob a Life of its opportunities of mortal existence is the greatest crime the human race indulges in. At no other stage of the journey of Life is the act of murder so atrocious as when perpetrated upon the unborn child.

## **T** *True Courage*

TRUE courage is born of consciousness, and is constructive. Even though it menaces, it builds structures that are immortal, rides over the foes of injustice—carries the banner of right in the face of the foe—tears down the flag of oppression—drives out the spirit of want and woe and leads straying feet to safety. It battles down the armament of those whose tyranny has ruled the world. True courage gives to the world a blessing in whose wake skulkers flee, the vultures take flight. True courage fills the hearts of men with the milk of human kindness and makes their faces shine with wondrous light of love that never fails to lighten the burden of the soul in distress.

## **I** *The Passing of Christianity*

IN the passing of Christianity and its shackles of steel, humanity shall arise to the level of Brotherly love. Just so long as the shedding of blood is considered necessary for the remission of sin (Heb. 9:22). Brotherly love cannot become a law, uniting the nations of the world. In the name of Christianity, nation has arisen against nation, causing their sons and daughters to be put to death. The worship of a God whose anger could only be appeased by the shedding of the blood of His own Anointed One, is swiftly being superseded by the spirit of love.

Man has arisen from the bondage of man's conceit, and no longer desires to be in the likeness of, or the worshipper of, the God whose threats made all humanity suffer for the sins he imposed upon His own creation, as we learn from the mystical story of the Garden of Eden.

Man has, through his achievements, determined to solve the mystery of the universe, and tear away the last vestige of this immoral practice of the shedding of blood in the name of Christianity for the remission of sin.

## **M** *Turnstiles of the Body*

MAKE use of the turnstiles of your body when turning your head to see behind you. Keep your ring bone limber by holding your body erect when you have occasion to look from side to side or behind. Keep the sciatic nerve in place by turning your body above your hips instead of below. Lift your chest to expand the lungs, breathe deeply to give action to the heart, liver and spleen, form the habit of rotating all ball-and-socket joints, giving



# Editorials of the Day

exercise instead of just moving them backward and forward. When stooping, keep your back straight; bend on hips and knees. Turn the head on the axis of the neck to avoid large neck muscles and reduce glands; bending the head forward or throwing it backward enlarges these glands and muscles. When tired, place the hands at back of head with the fingers locked and relax. Bodily discomfort is often the result of over-exercise and wrong use of points, displacing muscles, chords, ligaments and injuring the nerve tissues. Compile your health ritual from Nature's demand on your own body and you will not go far wrong.

## W

### ¶ The Peril

"WHAT is the greatest peril?" is a question asked by many noted persons. Tersely, we would say it is a scant knowledge of any known law. Knowledge is a safeguard against attack. Any question that affects humanity as a whole should be openly discussed by laymen as well as by those who acclaim themselves, or are acclaimed, teachers. Psychism holds peril only for those who are ignorant of its laws. Sex is a perilous question for such of youth as is ignorant of its pitfalls. Electricity is a murderous thing in the hands of those who do not know its secrets. Gas is an enemy to those whose sense of smell is defective. What is there that blesses humanity today that is not a peril to the lives of all, except when safeguarded by those who understand its laws? Are we safe from the deadly grip of Ignorance? Are not questions regarding Life even more important and should we not, in the name of safety, demand that the ban now placed upon investigation be removed, that all may be safe from the possible abuse of power? To fear and run from such matters is like trying to escape a bolt of lightning. To flee a question so vital to ourselves is like committing suicide. The solution is open discussion of the questions that are our most intricate and vital problems.

## I

### ¶ If You Should Die

IF you should die tonight, what would you do as the door closed behind you? What would you take with you on that last journey? Can you visualize what Death is like—a home with loved ones—a Life of ease, of pleasure, of romance—of Halls of Learning?

If you should die a conscious death—an understanding death—you would take with you into that new country the spirit of anticipation. Upon embarking on that journey you would observe minutely all that was taking place, you would not falter or become dismayed at the rough sea—even tho your light was dim and hands outstretched to save you. You would spurn any proffered help, and battle on until you found the true fellowship of those long dead.

But, if fear possessed your soul and you were "a beggar in the law"—you would cry out piteously

for those you had scorned—for those you had robbed—for those whose life you had destroyed—you would be beaten about by the waves, and in your weakness and blindness you would fail to see the outstretched hands of those you love, and groping on into greater darkness you would lose your way, and become a wanderer until fear was stricken from your mind.

## I

### ¶ Modern Charity

IS modern Charity a curse to mankind? Does it make men indolent? Does it relieve suffering and want? Does it inspire confidence in the timid? Is it charitable? Does it teach usefulness? Is it a creator of helpfulness? Does it induce brotherly love? Does it propagate thrift? Is it a menace to the best interests of the human race? Is it humanitarian? Can it be called a blessing in disguise? Is Charity just another name for selfish endeavor to hide the nakedness of the corrupt trusts manipulating in its name?

## M

### ¶ Modern Morality

MORALITY is the football of the reformer—the butt of the jester—the background of the pretender—the fence for the deceiver and the foundation of those whose sense of right and wrong drives them to commit crimes for its defense.

What is modern morality? An excuse for every drive to take away the rights of the people to live their lives in their own way.

The slogan of modern morality is to curtail all activities that are not vouched for by the moral moron. This class of mind has only one motive, the nature of which is to kill every impulse, every creation that is not of its own morbid fancy. The morality of this mind can better be understood when called by its true name—love of self—love of self interest and love of the center of the stage.

It hurts this modern moron to see any other person receiving attention and, true to his character he begins to plan a killing (a reform). Sometimes this slaughter is successful; again it proves to be a boomerang. Citing the Volstead Act, where can you find a better example of the moral moron? Kitchens are converted into stills, parlors become bar-rooms—the graveyards and jails are filled with the helpless victims of these selfish, self hypnotized, self styled keepers of the people's morals.

The dress reform moron has been a blessing in disguise to the human race. He has freed the mothers of humanity from burdensome ideas of modesty—given health to the girl as well as the boy—made out-door life a joy for women and lifted their burdens in every walk of life.

But why enumerate the vices of the reformer when they stand out, blazoned against the sky that all who run may read their sentence of eternal punishment; for it hath been said that he who causes another to fall, is condemned already, and it has been demonstrated that he who stands in the path of Progress in the name of whatever he chooses, is doomed to annihilation by his own reasoning.





Emma Hardinge

A FEW years ago, the author, being on a lecturing tour in the vicinity of a large village of the community known as "Shakers," was waited on by some of their members for the purpose of communicating certain facts which they seemed to think it was essential to the cause of truth should be laid before her. One of the party, a man distinguished for his literary talents and the integrity of his character, read a document which purported to be an account of a special visitation of the guardian "spirits" who openly communed with the members of that society. It seemed that manifestations of spiritual presence, through rappings, movings of furniture, visions, trance, clairaudience and clairvoyance had been common amongst the Shakers since the time of their foundation, some seventy years ago; but the particular manifestation to which the visitors desired to call attention took place about 1830, when a multitude of spiritual beings, with the most solemn and forcible tokens of their presence, in a variety of phenomenal ways, indicated the approach of a great spiritual crisis, in which they designed, for a season, to withdraw the special gifts enjoyed by the Shakers, and pour them out in mighty floods upon the "world's people," who, for the realization of certain Divine purposes, faintly shadowed forth, were to be visited by unlooked-for and stupendous tokens of spiritual presence.

The commencement of the promised New Era was to be inaugurated by an extraordinary discovery of material as well as spiritual wealth. Mines of treasures were to be discovered in the earth and floods of spiritual light were to descend from Heaven, and both of these vast outpourings were, it was predicted, to occur in the year 1848 and to continue until about 1870, when fresh sensuous and super-sensuous demonstrations were to proclaim the inauguration of another era. The record of the spiritual visitation together with the details of the communication was shown to the author, duly attested by numerous witnesses, and

## The Birth of

MARCH 27th was this, as every whole Spiritualistic movement, rate organizations within that ever divided on matters of polity with equal reverence, the records phenomena and philosophy in the

The Occult Digest has been number of rare prints of the of these early pioneers, and is together with the account of the tations of the Fox family which movement loosely denominated

This account written by Emma after the beginnings of that move authoritative picture of the view movement as to its first mediums

bearing the date about 1829 or 1830. The document stated further, that the Shakers, fearing lest their beloved "guardian angels" proposed to withdraw from them altogether, wept in such abundance that their tears fell on the ground like rain, and bedewed the sacred floor on which the angelic presence shone. The authenticity together with the date of this prophecy has been confirmed by numerous communications from other Shaker communities, and in further corroboration of its truth, we call attention to the fact that the discovery of gold in California and the breaking out of Spiritualism through the "Rochester knockings" both occurred in 1847-1848.

In a most excellent work, published as early in the progress of modern American Spiritualism as 1855, giving a detailed account of its facts and fanaticisms up to that period, a Mr. E. W. Capron, its author, relates, chiefly upon his own authority as an eye-witness, a full and interesting account of that initiatory phase of the manifestations known as the "Rochester knockings." Dr. Hare, Judge Edmonds, Hon. R. D. Owen, and other American writers of celebrity have repeated in substance Mr. Capron's narrative, several journals and a great many ephemeral pamphlets now out of print have given the sum of the history with more or less fidelity, so that a repetition of this oft told tale might appear supererogatory and almost impertinent, were its insertion not in strict accordance with the principal aim of a work which promises rather a compendious resume of the facts already patent to the public mind than any originality of detail or novel revelation in connection with it.

Even the privilege enjoyed by the author of an intimate acquaintance with the famed "Poughkeepsie Seer," the "Rochester mediums" and Dr. Phelps, of Stratford affords no new sources of information in addition to the facts already detailed. But, as these facts form the opening wedge that rent asunder the rock of ancient supernaturalism, converting it into the light of modern Spiritualism, the omission of these details would shear effects from their legitimate causes, and display the blossom and fruitage of a great movement severed from the root which gave it birth.

The astonishing power of the human mind revealed through the magnetic sleep were not phenomena peculiar to Mr. A. J. Davis alone, nor unfamiliar to the investigators of occult science; nevertheless it was in



# Spiritualism

year the "Memorial Day" of the embodying all of the various sepia-phenomenal category, which, how-and organization, nevertheless view of the first pioneers of spiritualistic United States.

fortunate enough to secure a likeness and signatures of some reproducing them in this number, beginnings of the spirit manifest-marked the commencement of the "Modern Spiritualism."

Hardinge, in 1868—twenty years ment, and is therefore a close and point of the early founders of the and their phenomena.

his person that they assumed such magnitude and orderly development as to crystallize in one example the experience of preceding ages and represent magnetism and clairvoyance as facts which admit of no dispute. Strange sounds and apparitions of the so-called dead were not peculiar to the house at Hydesville, inhabited by the Foxes, neither was the aura through which spirits could manifest their presence an attribute special to this family alone. Besides the spiritual manifestations of other times and countries, rappings, movements of ponderable bodies, and all the variety of unaccountable phenomena witnessed at Hydesville, had often startled the inhabitants of other districts before; and although the weird manifestations at Dr. Phelps' house at Stratford, exceeded in power and persistency any equally well-attested facts of modern spiritualism, their nature was not unfamiliar to those who had ever examined the subject of haunted houses or the doings of the German "Poltergeist." Still the concrete and scientific characteristics of the spiritual movement in America take their origin in the first attempt at telegraphy, commenced at Hydesville and followed out in Rochester, and hence we cannot do justice to the subject without a careful review of this portion of it. From the first working of the *spiritual telegraph* by which invisible beings were enabled to spell out consecutive messages, they ("the spirits") claimed that this method of communion was organized by scientific minds in the spirit spheres; that it depended mainly upon the conditions of human and atmospheric magnetisms, and pointed to the ultimatum of a science whereby spirits, operating upon and through matter, could connect in the most intimate relations the worlds of material and spiritual existence.

They referred to the house at Hydesville as one peculiarly suited to their purpose from the fact of its being charged with the aura requisite to make it a battery for the working of the telegraph; also to the Fox family as being so endowed.

They called this aura the "life-principle," represented it as a force which constituted the person or place in which it existed as a medium, or channel through which spirits could communicate. These glimmerings of philosophy form first stepping stones to a spiritual science; hence it is to the inauguration of a communion based upon these principles that we trace



Katherine Fox

the commencement of the present (spiritualistic) era, and we should deem our history incomplete if it did not start from that point.

In pursuance of this object we shall now invite the attention of the reader to a few extracts from certain pamphlets, written by E. E. Lewis, Esq., of Canandaigua, N. Y.; D. M. Dewey, of Rochester, published in 1850; J. B. Campbell, M. D., of Alleghany, published in 1851; E. W. Capron, of Auburn; and the testimony of various members of the Fox family, rendered in familiar conversations with the author. It should be stated that the scene of the following manifestations was a small wooden house in the little village of Hydesville, Wayne county, N. Y. The place, not being directly accessible from a railroad, was lonely, and unmarked by those tokens of progress that the locomotive generally leaves in its track, hence it was the last spot where a scene of fraud and deception could find motive for or possibility of successful execution. The family so prominently identified with the phenomena were persons of worth and integrity. Their little dwelling, though so small and simply furnished as to leave no shadow of opportunity for concealment or trick, was the residence of honest piety and rural simplicity. All who have ever known them will bear witness to the unimpeachable character of the good mother, now happily removed from the scene of her overwhelming earthly trials, while the integrity of the simple-minded farmers who were father and brother to the ladies who have since become so celebrated as the "Rochester knockers" stand proved beyond all question. At the time of the manifestation the house was tenanted by Mr. and Mrs. Fox and their two youngest children, Margaret and Catherine, the respective ages of whom Mrs. Fox's published statement represents as twelve and fifteen years.

These details insignificant as they may now appear, are due alike in justice to the family and posterity.



When the future of this wonderful movement shall have become a matter of history, and antiquity, if not reverence for spiritual truth shall induce mankind to follow the example of their ancestors, and label the records "sacred," the names now sunk in obscurity and masked by slander may perchance be engraved in monuments of bronze and marble, and the incident deemed too slight for notice may be revered as "holy writ." These changes of chance and time have happened before. If History repeats itself they will occur again.

From a published statement of the early investigations connected with this house entitled "*Report of the Mysterious Noises, Etc.*," we learn that some disturbance has affected the inhabitants before Mr. Fox and his family came to reside there. Nothing of the kind was noticed, however, until the tenancy of a Mr. and Mrs. —, who, according to the statement of Lucretia P. (a girl who occasionally resided with them) occupied that house for a short time during the winter of 1843 and 1844. Miss P. in the deposition called forth by subsequent investigations states that one afternoon a peddler apparently about 30 years of age, dressed in a black

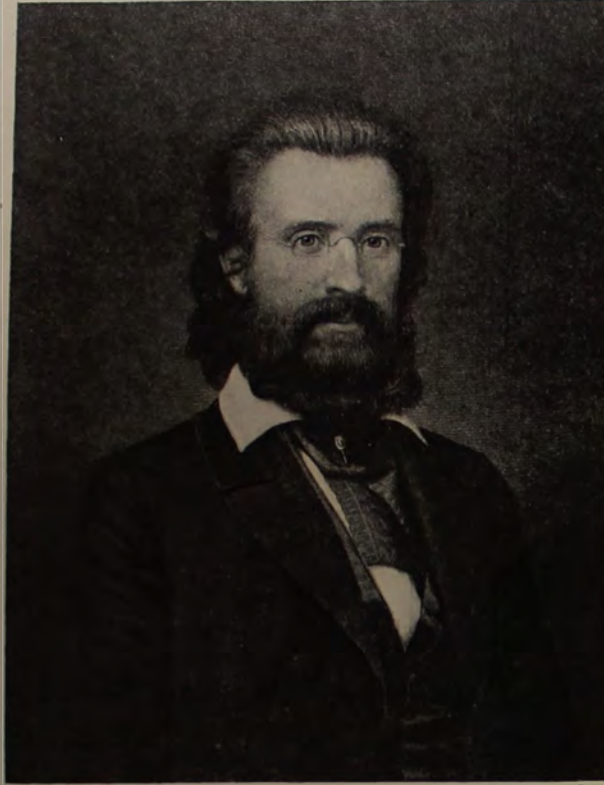
frock coat, light pantaloons and cap and carrying with him a pack of goods, called on Mrs. —, who seemed to recognize him as an acquaintance. Shortly after his arrival, Mrs. — called her and told her very much to her surprise, that she thought she could not afford to keep her any longer, and, as she was going to Lock Berlin that afternoon, she wished Lucretia to leave the house with her. This the latter agreed to do, but before going, she looked at a piece of dress de laine in the peddler's pack, and requested him to call with it at her father's house the next day. The man promised to do so. But she never saw him more. Mrs. — and Lucretia then left the house. The peddler and Mr. — remained behind, the former being apparently likely to remain there for the day.

After the lapse of three days, Mrs. — sent for Lucretia P. from her home and requested her to return to her again. From this time Lucretia P. began to hear knockings in the bedroom, and on one occasion, when her employers had gone to Lock Berlin, she sent for her little brother, and a companion named Aurelia, to pass the night with her. All the young people that night distinctly heard noises which, as they declared, sounded like the footsteps of a man passing from the bedroom into the buttery, then down the cellar stairs, traversing the cellar for a short distance, and then suddenly stopping.

They were very much frightened, and scarcely slept the remainder of the night. In the "*Report of Mysterious Noises*," Mrs. P., the mother of Lucretia, who

resided near, deposed that having called on Mrs. — one day, after the foregoing circumstances, she found her quite ill from want of rest on the previous night. On inquiring the cause, Mrs. — declared that she was sick of her life, and that she heard the footsteps of a man traversing the house all night, a statement which she often subsequently repeated. About

a week after the visit of the peddler to the house, Lucretia having occasion to go down into the cellar, stumbled and fell into some soft soil. Aware that this was unusual, she screamed for assistance, and when Mrs. — came to her, she asked whatever had Mr. — been doing in the cellar? Mrs. — replied that it was only rat-holes, and a few nights afterward, the witness related, that Mr. — was "busy for a long time in the cellar, filling up the rat holes with earth which he carried there himself." The house, as has been stated, was an humble, frame dwelling, consisting of two fair sized parlors opening into each other, a bedroom, and buttery or pantry opening into one of the rooms, and a stairway between the buttery and bedroom, leading down to the cellar, and up to the half story above. It seems that those who had inhabited this house



Andrew Jackson Davis

previously had never noticed any unusual sounds or disturbances in it. A few months from the occurrences above detailed, it was occupied by a Mr. Michael Weekman, whose testimony we extract from Dr. Campbell's published account of the rappings at Hydesville which states that:

"The first well authenticated history that we have of the sounds so unaccountable to those who have heard them was in a house occupied by Mr. Michael Weekman in a little village known as Hydesville, in the township of Arcadia, Wayne County. He resided in the house for about eighteen months, and left some time in the year 1847. Mr. Weekman makes the statement in substance as follows:

"That one evening, about the time of retiring, he heard a rapping on the outside door, and, what was rather unusual for him, instead of familiarly bidding them come in, stepped to the door and opened it. He had no doubt of finding someone who wished to come in, but to his surprise, found no one there. He went back and proceeded to undress, when, just before getting into bed, he heard another rap at the door, loud and distinct. He stepped to the door quickly, and opened it, but, as before, found no one there. He stepped out and looked around, supposing that someone was imposing on him. He could discover no one, and went back into the house. After a short time he heard the rapping again, and stepped up (it being often repeated) and held onto the latch, that he might

(Continued on page 28)



# The Secret Medicine Lodge of The Ojibwe

By Kenneth M. Ellis

WHEN the first white missionary set foot on the soil to which the waters of the Great Lakes and their tributaries had taken him, he was sometimes astounded to find the Cross, conspicuously erected in the Indian villages occupied by the *Ojibwe*, to whom he came to preach. Sometimes, notably in the instance of Pere Marquette, this was assumed to be evidence that the gospel of the Cross had previously been preached, and that it indicated the conversion of the Indians to Christianity. Sometimes, too, it was taken as a compliment to the missionary. And usually, in such instances the assumptions were wrong.

For the Cross, the universally adopted symbol of some aspect of religious or occult belief, in the case of the *Ojibwe*, indicated the presence of men or matters relating to the Fourth Degree of the *Mide-wi-win*, or, as it has come to be called, the *Grand Medicine Lodge* of the *Ojibwe*.

White men have asserted they have penetrated the mysteries of this lodge. The Indian does not dispute their claims. It is not impossible but it is improbable. The secretiveness of the Indian has been likened by many anthropologists to that quasi-secretiveness of children, or the ostrich. This seems to stamp these authorities with much the same egotism enjoyed jointly by children and ostriches. For, with greater opportunity to favorably observe the Indian than comes to many white men, I am impressed with the fact that there is no secretiveness quite so complete, nor no mysteries quite so impenetrable as those relating to the *Mide*.

The externals of *Mide* are of course discoverable. They have been analyzed by experts in Indian lore, and re-analyzed by experts in folk psychology and psychic phenomena. But *Mide* is still as secret as when, so the myth of its origin relates, *Wen-a-bo-jo*, servant of the Good Spirit, taught its ritual to The Otter.

Among the *Ojibwe*, who are peculiarly a timber people—a woods Indian—there are many strangely familiar myths, such as that of the Universal Deluge—a story common to so many widely scattered peoples. Philosophical psychologists, of course, understand that this is not to be taken as evidence of the Deluge—but only as evidence that *Symbols*, having their roots in the same desires, among a fundamentally related humanity, would occur as similar, though the accidents of material culture differ as widely as they do.

In the story of the origins of the *Mide*, as set forth in that mysterious body, there are many analogies to the origins of the Christian faith. Whether this argues a remote influence through engrafted teaching, seeping through these questionable contacts by very early and unidentified Christian missionaries, or whether it must

be explained by other hypotheses, anthropology has not as yet hazarded. The story of the origin of the *Mide* is worth a separate discussion, together with its parallels in other faiths in other lands.

Among the *Ojibwe*, there are three classes of Magi, or in a loose sense, religious. Foremost, in rank, power, dignity and influence are the *Mid-win-ini*, "those who have passed through *Mide-wi-win*." Next in importance are the *Jessakid*, and lastly, the *Wabeno*. The *Wabeno* offer a study in the decadence of *Mide*, and their rites, ungoverned by the strict regulations attaching to the organized ritual of the *Mide*, are more secret even than *Mide* ceremonies, probably because they are fiercer, and more orgiastic. The *Wabeno* have no organization, and merely meet by appointment or arrangement to join in a mutual ceremony.

Among their strange and mysterious practices are the Fire Dances, and I was fortunate enough to induce one of their number to perform it, as shown in the photograph that accompanies this article. Variations of this dance designed, apparently, to emphasize their power over the principle of fire, include the handling of superheated stones, the washing of hands in boiling oil, and often of boiling maple syrup, or sap. Its inner significance is apparent only to the initiated, but there is a hint for the occult student, in the italicized phrase above.

Some *Wabeno* aspire to become *Mitau* (*Mide-win-ini*), and apply for membership only after they have become accomplished *Wabeno*, others becoming *Mide-win-ini* of second or even third degree, and then forsaking the *Mide* for this type of practice.

The *Jessakid* are purely individual magicians. They never meet for joint orgies such as occasionally mark gatherings of *Wabeno*, and there is no initiation of any sort in connection with their rites, which more nearly approach those of the Spiritistic cabinet medium, than any other.

The *Jessakid* invokes the *Animiki*, or *Thunder god*, whose power is to cause evil, and is consulted for spells and charms with which to cause death, disease, or evil. Analogous offices may be instantly called to mind among the races of the South Seas.

His phenomena are usually performed within an upright cylinder of birch bark and leaves, with barely room for the *Jessakid* to move, but high enough to entirely conceal his body and its movements. From this cylinder come all of the familiar phenomena of the cabinet seance; the plurality of voices, the noises of various rattles, instruments, etc., and occasionally the prophecies and advices of the seer.

The *Jessakid* generally uses his power for evil purposes, and the *Mitau* seldom turns *Jessakid*. There is absolutely no connection between the *Mide* organiza-



tion and the phenomena of these invokers of evil powers.

One of the favorite histories of the origin of the *Mide* is, in sketchy outline, as follows:

**WENA-BO-JO** (Great Rabbit), servant of *Dzhe Manido* (The Good Spirit), one day looks down upon the earth and sees the woes and struggles of *Anish-ina-beg* (the people), who are located in four groups, one at the Northeast, one at the Northwest, one at the Southeast, and one at the Southwest. He sees an indistinguishable object appear in the North and fade; then in the South, the West and the East. *We-na-bo-jo* then requests the indistinguishable apparition to appear at the center of the earth, so that he may know the meaning and character of the visitor. At last The Otter appears. (Students of the occult may recognize here the "search of the infinite for expression in or through the finite, and of the finite for expression in or through the infinite.") *Wen-a-bo-jo* gives The Otter the Sacred Rattle, the *Mide* Drum, and Tobacco, explaining their uses in the ritual. Now this, according to the Indian legend, took place "on an island in a large body of water," hence the *Mide-win-ini* are sometimes called *Minisin-osh-kwe* (He(?) Who lives on the island). The *Ojibwe* associate this island with Madelaine Island in Chequamegon bay—but not as definitely as they do the story of *Mide* origin which will be later discussed in more comparative detail. It is my opinion that the term "*Minisin-osh-kwe*," applied to *Mide* members has more significance of "dwellers in the isle of the blest" than "those who dwell on the sacred (Madelaine) Island."

*Wen-a-bo-jo* then built the *Mide-wigan* (sacred wigwam) and sang to The Otter, the ritualistic songs of the *Midewi-win*, and pointing at The Otter his own medicine bag, "shot" the sacred *Migis* (immortality) into The Otter. This made the Otter a *Mitau*. The *Migis* (power of eternal life) is the secret of the *Mide*, and is symbolized by any small white shell, usually the cowrie shell.

Accompanying this article is a picture of an *Ojibwe Mitau*, whose vest is seen to be covered with these small white shells, presumably indicating the various places at which in numerous "shootings," the sacred *Migis* has entered his body. The greater the number of shells, the greater his power as a *Mitau*. The rituals accompanying this ceremony are known, but are too involved for discussion here.

After he has taken his first degree, the candidate offers three feasts, and chants three prayers to *Moquah Manido* (the Bear Spirit) that the Second De-



Above is a picture of one of the *Ojibwe Wa-be-no*, or magicians dancing the fire-dance. In this dance the Indian is shown with a live coal between his teeth, and in other parts of the dance he performs with live coals in his hands. None of these men is burned by the process, as thousands of persons who witnessed the dance at The Apostle Islands Indian pageant in 1924 can testify.

gree may be opened to him. In this "work" Five Serpent Spirits (evil *Manido*) are personated to oppose his progress. In this degree supernatural powers are bestowed from *Dzhe Manido*, which enable him to (a) look into the future, (b) hear at a distance, (c) heal by touch even at a distance (d) traverse space as he desires or as duty calls. (Occultists will compare the use of the desire vehicles in this connection.) During this degree he may become a *Mitsha Mitau* (Bad *Mide*), assume the form of animals (Occultists compare were-wolf data) and make much use of the forests in their work. (Occultists here will see comparison with the Druidic magic.)

The Third degree is an accentuated repetition of the Second.

The Fourth degree will be suggested only by such material as is a key to practical occultists, on the general significance and nature of the work. After five feasts (one to the instructing, and one each to four officiating *Mitau*)

the *Moquah Manido* (Bear Spirit) and chants the ritual songs seated before the Sacred *Mide* Drum. He passes beneath body of a personator of Serpent *Manido* (the wisdom element) and encounters the Panther Spirits, whose power augments that he received in the Third Degree. He must overcome the Panther Spirit located at the East, and two Bear Spirits, located at the West of the Sacred Lodge. After this he can perform all of the jugglery of the *Jessakid*, or practice as a *Mitau*.

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Most of the information set forth above was gathered during the staging of the Pageant of the Apostle Islands at Bayfield, Wisconsin, in 1924. This year the pageant, utilizing about 750 Indians and 250 white participants, may again be staged at that spot. It is the last of the Great Wilderness, and can be reached by automobile over Wisconsin Highway No. 13, taken to the top of the state, to Bayfield, at the Apostle Islands.

For those who desire to make the trip, and whose interest in occult matters is paramount, the writer will be glad to furnish them letters of introduction to qualified *Ojibwe* medicine men, many of whom still reside in the northland, especially in the region of Chequamegon Bay. Even aside from occult interest, the trip is well worth taking.



# Who Are The Brave?

By EFFA DANIELSON

THE brave are they who have carried the burden of the human race, step by step. It is the brave who have led the way out of the darkness into the light and who continue to lead on. The task will not be easy; the burden will not be light. The way will wind and wind; there will be stubble fields, gulches and heights to climb but the brave know no night. Darkness cannot overshadow them. The light abides in them. No door is ever closed. They cannot be depressed or discouraged. They never turn back; the way leads ever on.

History has been written in the life's blood of the brave. Later years have brought humanity to a new understanding of the duties and the perplexities of life. The teachers who have ever led humanity are leading those who are brave enough to choose the path of progress.

The world is well acquainted with the long line of masters who have labored in its vineyard. Those great souls lived in the dark ages and one now living in what is known as a civilized age. There are more masters today, functioning in the flesh upon the earth than in all the history of the past. Humanity has come to the turning—the hand writes, and he who can read will understand.

A little of the truth is better than none. The whole truth is *Life*. The sun never sets. The word of Life never dies. The curtain of night, be it ever so dark, cannot shut out the light of Truth.

The records throughout the world do not proclaim the truth. The messenger does not proclaim the truth. It is the soil in which the seed is planted that brings forth the Truth. In your heart this word of Truth nourished by Love knows no defeat and shall be brought forth and carried into all nations, freeing all people. The Law of Nature has no favorites. All products are the result of eons of time in expression.

The human family can be likened to a great tree. Some are branches, some twigs, some leaves, some buds and some become the first fruits of that tree. But position does not give the right to ignore or look down on any other member of that great family.

The purpose of Truth is not to save man. Salvation was never in the scheme of life. To grow and bear fruit is the great purpose of *Life*. When we stray from the path of this duty we must of necessity be brought back. We may stray for a hundred years, for a thousand years, aye, ten thousand years, but there will come a time when we awaken to the great cry of our soul, the years will cease to exist, one day will be as a thousand years and a thousand years will be as one day.

The mistakes of life may number as the drops of water in the ocean and they may all be blotted out. That moment is triumph over the destructive elements within us.

The child of yesterday, today and tomorrow, each is paying the penalty for the mistakes of the life that preceded it. This will continue until there comes into

the world a generation whose inheritance is *full life*. One may come into this consciousness while in the flesh body. Nothing can hinder us from being baptized with this Spirit of Truth, the Truth that reconstructs and reassembles. There have been a few masters whose light has so shone, they have been recognized by many. It is the law. The day and hour can return when these masters can take up bodies and live to the glorification of Truth.

Nothing is done through mystery. Everything is governed by law. The conditions of living for the children in all generations have not been conducive to a great influx of these wonderful spirits as dwellers in temples of flesh. The cycle is nearly complete when once again men will walk the earth in garments of light. The cycle is nearly complete when once again men will speak with tongues of angels but the time will never come again when these men will be worshiped as gods. Their relation to each other and to the world will be understood and the truth they bring to the world will not be lost.

Knowledge of *Law of Life* is in its infancy. The wisdom of the ages will be born with the children of the coming time. Men will marvel at things they see and hear. The revelation will be given through lips which can speak for the teachers who have prepared the way. The door of the past and the door of the future will be opened, and man will understand Truth he never understood before.

Today is the age of revelation. Man has died for Truth, never realizing *he was Truth*, that within himself lay the *great master* to be awakened.

When the hours of the day close and you are in repose, close your eyes and transport yourself out of the physical body which is only a shell. Call forth your *Life*; it is equipped for travel. Explore! Seek the company of those who are in the halls of learning; those whose voices have never been stilled; those whose lips have never been sealed, though men call them dead. They have always lived; they are holding aside, as it were, the great curtains that have veiled the eyes of humanity through all the ages. Be not satisfied; call to these masters until their answer resounds clear. Do not wait. Set aside a portion of your time each day to study. Ask yourself the way; the dial of the clock counts time for you only. The great sign on the highway points the direction for *you*. *Look, listen and read*. You have your own language, and it is the language of the stone, the bird, the flowers, the trees, for all languages are expressed in one thought. Think the thought and the picture produces itself. You are as the stream, overflowing your banks; call back your resources and hold within your hand the reins of your life. Come forth into the arms of Truth and be guided by the light you hold in your own hand. You cannot stumble if you carry your own light. You can only stumble if you follow the light of another. Truth reigns supreme.

*You are Truth.*



# When PITCH Is Really BLACK

By PRINCE MASSARD KUR-ZHENE

*Noted Oriental Violinist Composer*

"HOW is it  
out to-  
night?"  
"Pitch black!"  
A night for

## THE PRACTICE OF THE BLACK ARTS IN MUSIC

When these  
disturbing  
chords are  
merely included  
in a general

demons, a night for black cats to wander about crossing people's paths! A night—preferably on Friday the 13th, so that our atmosphere is really complete. For tonight we will take down the fiddle and the bow—and from the magic strings of the violin, we will draw the cacophonies and strange strains which Paganini is said to have used to converse with Satan!

For there is really diabolism in the strings which are said to woo the voice of angels. There is really a potent power in the satanic chords which mark a certain few obscure and occult compositions. There is really an accord between the power of sound as it comes, vibrant from the strings, which makes the Good to weep and the Devil to laugh—and the same instrument which utters those uplifting strains which turn one's thoughts to seraphic heights, can rouse the devil in Man to make him yearn for the orgiastic revels of a witch's Sabbath.

How often, when listening to certain compositions for the violin, has one been swept along, literally on the wings of song, and suddenly been confronted with a strain so disturbing in its suggestion of sensuality—so powerfully suggestive of completely abandoned revelry, as to arrest the attention from further following the composition itself? How often, under such circumstances, has one as suddenly found the composition re-

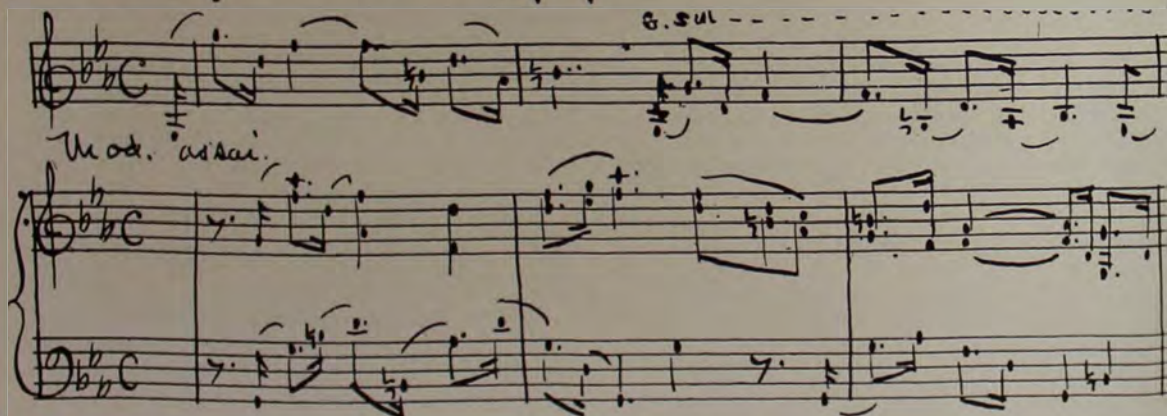
composition they may be explained in many ways. They may have been accidentally diabolic. Just as a man who never heard of the secret grips which mark a fraternal order might cultivate unknowingly, the habit of shaking hands in perfect ritualistic form, to the astonishment of those who know the grip, and to his own still greater astonishment, when told of his accomplishment.

They may have been put into the composition in a sense of artistic foolery, just as a noted painter, when one of his most famous masterpieces had been completed, turned to a friend in his studio, and remarked, "I think I'll put a glass eye in that dog!" and with one sweep of his jesting brush, did so. Not one in a thousand of the persons who have for the past fifty years viewed that canvas ever see this bit of minor diablerie, and if they do, they do not realize that it is at all amiss.

Or, they may have been put into the composition with diabolic intent and purpose.

The effect, however, is in all of these instances more or less the same, for it is the vibration which causes an answering vibration in the human organism, as a bit of wood thrills to the sound of a strong drawn bow,

### "Lament et Danse Persse" (fragment)



turned to the harmonies of "respectable" quality, and then half doubted whether it was the violin that caused this hidden, occult, moral relapse—or just some obtrusion of what the psycho-analysts call the unconscious? The fact is, the disturbing factor was the violin. And the disturbance lay in no ill-handed chord, dissonant merely because of the ineptness of the player, but in a perfectly handled and well played *cliche*, written into the music to create the emotional response felt by the listener.

a glass trembles when its "tone" is sung or played into it, a tuning fork re-echoes with mysterious rapport when certain notes are struck, or the piano string trembles ecstatically or demoniacally, when the violin compels this same sort of response. All Nature vibrates in varying physical degrees, and that is the simple principle underlying those modulations of voice employed by the lover in his wooing, the singer in his song, or the musician in his composition.





Prince Massard kur Zhene.

When one is angry, the "pitch" rises, becomes staccato and strident, sufficiently discordant to "rouse" the object of one's anger. When one is tender, the voice, the instrument, becomes softened, broadened, and the vibration changed so as to call forth a similar response.

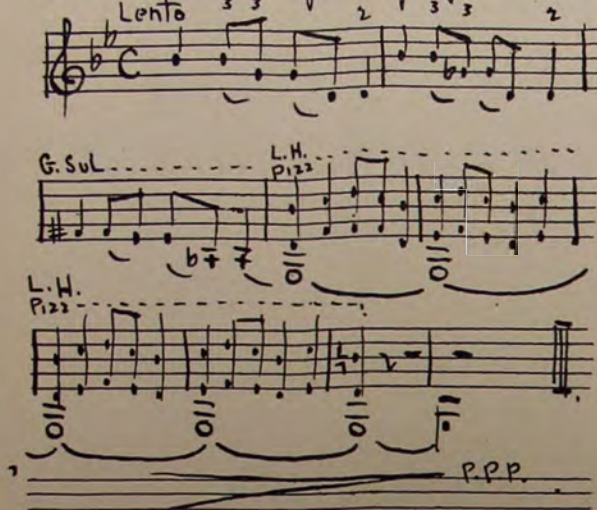
**DIABOLISM** in music then, is the mastery of "pitch," tone—call it what you like, its *vibration*—a fact so recognized in music that this particular quality is technically called *vibrato* in the *singing* or *speaking* voice. The degree of *effect* achieved, is measurable by

one's mastery of this principle—of one's adeptness in "black art"—for that is what diabolism in music really amounts to. It is an occult power, occultly manifest, producing its reactions in an occult manner, upon occult sympathies.

To take a definite example of this deliberate composing diabolical musical works. I have a composition which I call *La Caprice Diable*—frankly stating its demoniacal character in the title. I think this absolves me from the charge of practicing "black art." Psy-



# "Chant du Sacrifice" (fragment)



choanalysts tell us that the bringing of the unconscious desire to the surface destroys its pernicious results. I think that anyone may hear or play a diabolical composition without any serious danger, *if they understand* at the beginning, that that is its character.

In this Caprice—which, to be effective, must be played with demoniacal speed, frenzy and abandon, yet with extreme care in the bowing and fingering so as not to blur the truly diabolical chords—there is produced upon the hearer, a set of sensations comparable to being lifted and dropped by turns, each elevation being higher and more dizzying, and each sudden descent, more swift, deep and morbidly satisfying than its predecessor.

The same effect, I think, is achieved in the medium of the dance by what might be called the "Apache" type of movement. A little Sadistic, perhaps. And truly terrifyingly diabolical.

Nor is this confined to the trained ear in music. Its effect is often the more marked upon persons who have no knowledge whatever of musical technique, and no inkling of what the occult significance of all this "black pitch" is. I have never personally carried my experiments in this line to their logical conclusion—but I know musicians here, in Europe, and particularly in the Orient, who actually abuse the power of music to the furtherance of their own depraved desires.

Now in the Caprice the *diablerie* consists principally in the literal and actual "shaking up" of one's inhibitions—it creates a genuine distrust of one's inner sense of decorum—it is a real "breaking up of the ice"—a destruction of the conventional barriers of resistance to a well defined set of ideas. But, in another composition to which I must also admit authorship, the Chant du Sacrifice, there is a strain which is not less powerful, nor less diabolical, but certainly more repellent.

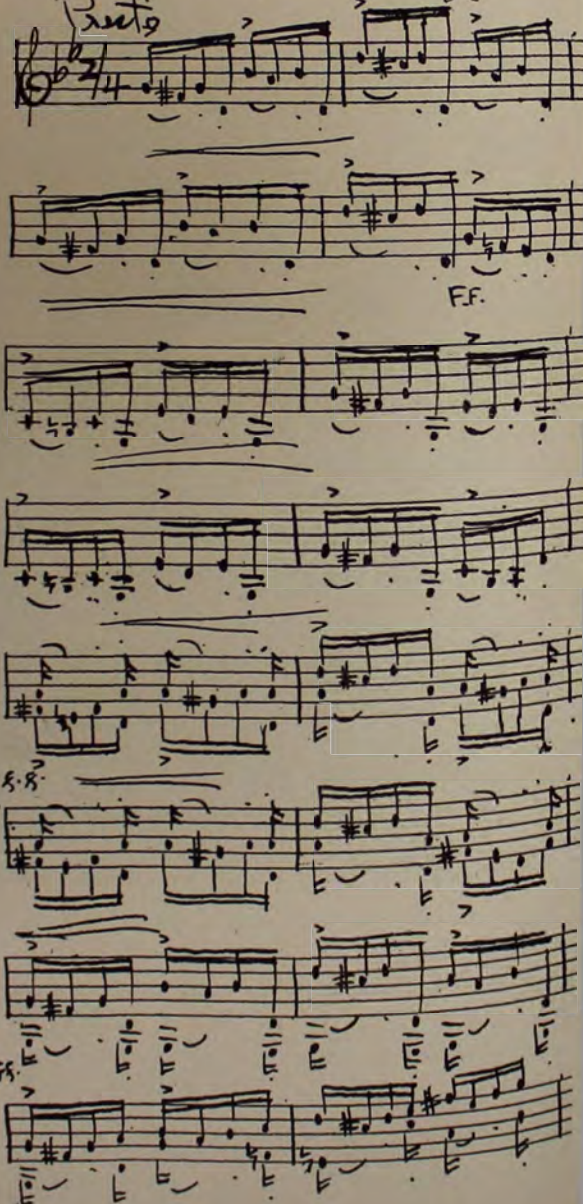
SITTING one day in my studio at Bela, Beluchistan, I picked up a volume which I had read during my English school experiences. It was Prescott's "Conquest of Mexico." In it, as most of you know, there is detailed a description of the bloody sacrificial rites of the Aztec priests, in which there is strangely combined an under-current of occult symbolism of what Frazier, in his Golden Bough, familiar to all occult students, calls the "vegetational myth." The reproductive element, intertwined with religious ritual, producing a strangely terrifying ecstasis. And as I laid the volume

down, there flashed into my mind a picture of the deep sincerity which underlay all these revolting practices—a yearning on the part of those far off and forgotten people for a sense of satisfaction by propitiating their terrible and awe inspiring pagan gods. So I wrote my impressions of their yearnings into the diabolical composition which I called "Chant du Sacrifice." With this article there are reproduced the few final bars, to indicate how the *repetitional* rhythm is made to produce a vibration that called forth an appealing sympathy with the Sadistic practices of those ancient sacrificers of human life, and revellers in bloody rites.

I have seen groups of listeners to this composition shift and stir uneasily—as if seeking to justify their delight in the emotion called forth by this piece of music—and I have smiled a little, but not, I hope, with any immoral satisfaction, at their plight. For had I not writ-

(Continued on page 36)

# La Caprice Diablie (fragment)





# Seven Feet Deep

The True Story of The Mysterious Passing  
of The Famous "Witch of The Ozarks"

By ROSA ZAGNONI

THE way I came to know "Old Widow Dutson" was nothing out of the ordinary. In August, 1923, my friend Briscoe and I had been tramping through the hills and following winding trails in the Ozark region, where we were camping that summer, when suddenly out of the tangles of thick pine branches "Old Widow Dutson's" shack presented itself to our view.

The word *shack* is not the most appropriate word in depicting this dwelling. It was more of a hovel—boards and logs held together by dry mud, nails, intersecting twigs, box lids; and here and there crumpled newspapers and clumps of rags were stuck in crevices, cracks and holes. It looked like a hand made house; made from scraps found on a rubbish pile. It had only one window that ogled us like a blind eye from the black emptiness of the interior. Boxes, logs, kindling and trash crowded what must have been the entrance that led to a door constructed of boards running length and crosswise.

The place was covered with a veil of dust, and to all appearances seemed deserted.

"Look at that shack," said my friend Briscoe. "Let's go over and explore."

Parting the branches we walked toward the shack, avoiding stones and brambles. Briscoe went to the window and looked in, while I examined the door. Presently I saw her head withdrawn suddenly, and I heard her say:

"I beg your pardon," and there she stood, blushing.

"What is it?" I asked, but before she could answer, the door slowly opened.

We both remained staring at that opening door—certainly no human being could live among all that dust and desolation. But the door opened and a human being appeared.

At first we did not try to define this apparition as man or woman; but a human being it certainly was, for it was staring at us, out of two gray eyes that looked out from a swarthy face surrounded by gray brown hair. The neck was brown, the clothes were brown, the hands were brown, not brown in color but discolored to an indefinite brown, for one could sense that the veil of dust that enshrouded the shack, enshrouded that human being.

The garment on closer inspection resulted to be gunny sacks sewed together. The human being was a woman. Not a brown woman by race, but a white woman turned brown from exposure, dust and dirt, with a coating of earth over her, so to speak.

"My name is Dutson," came her drawling voice. "Old Widow Dutson," they call me. Who be you?"

I elected myself as spokesman.

"My name is Miss X, and this is Miss Briscoe. You must pardon us for intruding, but—we did not think anyone lived here."

"What made you think that?" asked the woman suspiciously.

Briscoe was backing away a little nervously, and I said, trying to smile into that withered, brown face:

"Why, it looked so wonderfully peaceful here." Luckily I seemed to have said the right thing, for the withered face grinned into what must have represented a smile.

"You're a camper?" she asked.

"Yes, we camp," I answered, smiling. "We like your country—we like your hills—and I like your little home, very interesting, very artistic." Some way the woman held a fascination for me, and I wanted to gain her confidence. Briscoe was edging away and motioning me to go, but I ignored her.

"Say," said the old woman, "you're not afraid of me?"

"Why should I be?" I asked.

"Why, they all are," drawled her voice.

"Who are 'they'?"

"They are the neighbors around here, the folks on the hill," she confided. "Even last night they shot my dog. I can't keep anything alive around my place. They shoot it. I am afraid they will put fire to my house some day. They want to get me away—do you hear? Away from these hills that's mine. I own this hill, see? And I think there's gold somewhere about the place. And they—they want to get me away."

"Do you live alone?" I asked.

"Alone? Well—yes. Alone, if folks around the place is what you mean."

I sat down on one of the soap boxes, while Briscoe sat on a log at a safe distance.

"My, but you have some wonderful pines around here," I remarked.

"Do you like them?" the old woman mused. "They whisper—they whisper. I like the way they moan at night. You come up here some time I'll show you the moon tangled among the branches—moaning—moaning to be free."

I looked up into the woman's face and a strange pity came over me.

To live alone, old as she was—to believe the moon moaned! Poor old woman.

"Who makes a living for you?" I asked. The woman gave a start.

"What do you mean, 'Who makes a living'?"

"Well, you must pardon me—I—well, you said you live alone, and—I just asked—"

"If you mean how I get money to get things to eat



—if you're afraid I'll beg o' you," and she eyed me suspiciously.

"No, no—I did not mean that. Only I just wondered," I hurriedly explained.

The old woman recomposed herself.

"I guess you meant right; so I'll tell you. I sell wood. See that pile over there near that pine? Well, I sell it to a man who peddles it and gets for it twice the price he pays me—that's how I live."

"My, but that must be hard work for you to cut all that wood!" I exclaimed.

The face of the woman hardened as she muttered after a pause, "None of your business how I cut that wood." And she turned, re-entered the house closing the door behind her.

I remained there very embarrassed and then I joined Briscoe.

"Well, I hope you're satisfied. Now that she closed the door in your face," she said, stepping fast over the stones. "I felt so nervous. I thought any moment she might do something to you."

"Oh, poor old lady! What did you expect her to do to me?"

"Do? Well! I never saw anyone look more like a witch than that human."

"A witch!" I laughed.

On our way back, Old Widow Dutson was the topic of our conversation; and that night we told the rest of our party of campers about it. They were for starting out and paying her a call right then and there; but I told them that it might hurt her feelings. But one of the men went up to a house on the hill the following morning to get some milk and came back beaming with exciting news.

"Say, girls! I have a good one on you. You sure have the nerve! Did you know whom you were talking to yesterday?" and he lowered his voice. "To no less a personage than 'Old Widow Dutson,' better known as the 'Witch of the Ozarks!'"

"I told you so! I told you so!" chimed Briscoe with an air of satisfaction.

"Oh, come on, what makes you think she is a witch?" I laughed.

"Oh, brrrr-r-r—you never head such tales—ghosts—lights, cats," shuddered the narrator.

"Oh, come now," I interrupted. "I know you're jesting."

"Well, maybe I am. But seriously speaking, I will relate just what they told me, and you will decide." He leaned over and, as the coffee boiled, he told what he had heard.

"It seems that years ago this 'Old Widow Dutson' came to live here with her husband. A very queer couple they made. They came from somewhere up North, and they lived very secluded lives. Old Man Dutson built that house out of logs that in time crumbled up, and which, later, the old woman patched. Dutson bought the hillside for a song, and there he lived gardening a little and cutting down timber which he sold in town.

"They lived like that for years. Then one day they

saw the old woman go to town with the wood alone. One of the neighbors asked her about her husband and the old woman answered, "None of your business." When they saw her go with the wood to town again, they asked and this time she answered, 'He's dead.'

"The neighbors wondered; and some of the men went over to the shack that night and asked her what had become of the body. The old woman met them at the door and said, 'None of your business,' and the men saw the glitter of a gun in Old Woman Dutson's hand.

"The next day the sheriff came to the shack and demanded to know where Old Man Dutson had been interred. Grumbling, the woman took him to the back porch, and pointing to some earth freshly spaded under the loose boards of the porch, had said:

"There, if you must know it."

"The sheriff said the burial was not legal, that the death should have been verified, something about a coroner and undertaker; but the old woman had become a fury. Her man was her man, the ground was her property; she had buried him properly, seven feet deep. They could dig, and see if they wished. And there was a pathetic ignorance about the old woman that wanted her man there, and in the way she said:

"Don't take him away. Don't leave me here alone," that the men had talked it over among themselves and decided they would leave things as they were. She has lived there ever since, with that man buried under the house, and ever fearing her neighbors and—but—I had better not say more—you'll laugh at me."

"Oh, come on!" we all said, in chorus.

"Well, I'll make a long story short," whispered our friend with an air of mystery. "She—she has been selling that wood ever since—"

"Well," we asked, "what of it?"

"What of it? Well—the wood—the wood—. No one has ever seen her cut down the timber."

I felt a strange chill run up my back.

Often that winter I thought of Old Man Dutson, and when, the following summer, we went to camp again in the Ozarks I asked about her and what they told me was very strange.

One day the old woman was not seen standing at sunset by the pile of logs waiting for the man with the wagon that was to take the wood to town. The man came, waited for her, and then went into the house and called her. But no one answered. He returned the following night, and the following. Then he inquired from the neighbors. Then the men went over and they called and they looked—and—they saw—right at the back steps—the boards had been removed from the porch floor—and there was a mound of freshly spaded earth. They stood—a bit confused and staring—and one crossed himself. Then someone rushed away on horseback to call the sheriff while the others stood around that earth in silence; and—when they had dug—they found her, *seven feet deep*, lying there with her hands folded—very brown—very tired looking. And they—they found him there too, beside her.

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# The ANCIENT AND MYSTICAL *Order Rosae Crucis*

The Inside Story of The Origin, Principles and Activities  
of the Arcane Brotherhood. How The Founding of The  
United States Was Greatly Influenced by the Secret Hand  
of the Rosicrucians As Related

WHO are the Rosicrucians?  
What are their principles?  
Where did they come  
from? These questions and many  
more have been asked since the  
stories of their existence and work

By  
O. A. SEAVER

*By Permission of the Author*

in the city of Tampa was made public. By referring  
to the old writers and the reports of discoveries of  
archaeologists in the old Egyptian ruins, one can read  
where the Rosicrucians existed centuries before the  
birth of the great Master Jesus.

Tradition says that the Rosicrucians originated  
thousands of years before Christ. This has been sub-  
stantiated, in part only, by discoveries in the ancient  
ruins of Egypt. The traditions of the order, handed  
from one grand master to another, say in the days of  
far away centuries there existed two classes of learned  
men, constituting the scientists of that day.

The one known as the priesthood used their knowl-  
edge for their own private gain. Through their knowl-  
edge of the great natural laws of the universe, they  
explained the unusual happenings of the elements in  
such a manner that they were able to keep the great  
masses of the ignorant people in subjection through  
fear. Consequently they were able to extract, under  
threat of dire punishments, the major part of all that  
a man and his family earned or grew in the land.

Opposed to this were another group of equally  
learned men whose mission in life was to elevate their  
brother man, teach him as much of the natural laws  
as he would be able to comprehend, and set him on  
his way with kindly words of advice and instruction.  
These people charged nothing for their services and  
were a great power for the uplift and alleviation of  
the ills to which mankind was subjected. They quietly  
banded together to promote the study of all the fine  
arts and sciences and, through their studies, assist their  
fellow creatures in raising their standards of living.

Later these bands formed the councils of the wise  
men to whom reference is made in connection with the  
old kings of the early Biblical days. They were called  
on by the rulers of the countries when there was any-  
thing unusual happening or when there seemed to be  
omens of great portent appearing in the elements. The  
Old Testament tells many facts about their great powers  
and skill along many lines and from them Moses  
learned a great deal of the practical helps which he  
later passed on to the Jewish peoples.

The ancient Egyptian people were a highly educated  
class of specialists in every line of endeavor. Articles  
on Egypt frequently refer to the lost civilization. Their  
civilization was farther advanced than any since dis-  
covered and their art and sciences show the skill of  
a well trained people.

Among other of the lost arts was map making. In

the last decade during the explora-  
tion of the ruins of the temples and  
pyramids of ancient Egypt, there  
was found a well defined map of  
the world with exceptionally in-  
teresting insignia inscribed thereon.

This map was found on the walls of the ancient Rosi-  
crucian temples and also on a wall of the pyramid  
of Cheops, otherwise known as the Great Pyramid.

The map, reproduced in this article, showed that  
the ancient Egyptians had a fairly concise idea of the  
land surface of the world. It is interesting to note  
that on this map Siberia is indicated by the great bear  
indicating the climate of the country and the condi-  
tions which man must conquer during his sojourn  
there.

One of the most remarkable things on the map is the  
insignia assigned to the central part of the North  
American continent. There the insignia was an eagle  
with spread wings bearing a shield on his chest, in his  
right talon a bundle of arrows, in his left talon an  
olive branch; in addition there was a pyramid assigned  
to the group. Dr. H. Spencer Lewis, Ph. D., and a  
Fellow of the Rose Croix University of France, said,  
"Along with this symbolism allotted to the central por-  
tion of North America was the ancient phrase or slo-  
gan that this part of the world was to become the  
center of all advanced learning and that the land 'where  
the eagle spreads its wings' would become alert and  
watchful of the interests of the world." This slogan  
is found in the ancient philosophical writings of Sir  
Francis Bacon who quotes them from the early writ-  
ings of Herodotus, the ancient Greek historian.

Sir Francis Bacon was, during his life, the grand-  
master of the Rosicrucian order and has written a book  
about the brotherhood. In his book the "New Atlan-  
tis" he pictured the establishment of a new country  
across the Atlantic ocean which would be established  
upon the principles of a brotherhood republic. As im-  
perator of the Rosicrucian Order in Europe he wrote  
many books under the name of Valentine Andrea and  
similar mystical names, some of which were published  
after his death. In some of those he outlined how  
the prediction of the ancient Egyptians would be ful-  
filled through the cooperation of the Rosicrucians in  
Europe as the descendants of the ancient Mystery  
brotherhoods of Egypt. Lord Bulwer Lytton, in his  
book Zanoni wrote about the Rosicrucians and the pos-  
sibilities of their ideals and principles.

In the year 1690, the Rosicrucian Lodge bearing the  
name Philadelphia and located in London as originally  
established by Sir Francis Bacon, proceeded to carry  
out the plans and predictions of their great founder.  
With the cooperation of branch lodges in Germany

(Continued on page 32)



By Pierson

# Do Ghosts

## *The Frozen Arctic*



**D**ID Vilhjalmur Stefansson, scientist and explorer consciously or unconsciously intend his interesting work, "The Friendly Arctic," to offer a scientific explanation, or inference of the causes that some claim to be responsible for the manifestation of so-called apparitions, ghosts and similar phenomena?

Through all recorded history mention is made of individuals who have seen and talked with spirits, apparitions and ghosts.

The hard-headed man is not inclined to accept superstitious beliefs to explain claims of such apparent phenomena.

Science likewise gives wide berth to statements of the reality of such manifestations, and will not accept them as fact until it is satisfied in every necessary way, that there is an actual foundation for such phenomena. This is reasonable.

On one hand, we find the material scientist who requires formation of demonstrable laws proving the existence of such phenomena. At the other extreme, are the more or less ignorant and superstitious, as well as a few highly intelligent persons who are satisfied they have experienced such manifestations. Between them, there is another group scientifically inclined but who are not bound by the rigorous restrictions laid down by science. They believe that because science is not sufficiently advanced in its research, that of itself does not prove that actual manifestations do not exist.

Science freely admits that it has not begun to solve the riddle of existence. It has not even scratched the surface. Even with this admission, by its very nature it must continue to require demonstrations and demonstrable laws before accepting that which lies outside of scientific proof.

A question naturally arises. How far can science go in proving or disproving the existence of so-called ghosts and apparitions?

Those who have had to do with horses know that one can drive an animal during cold weather, to the point where perspiration develops. As quickly as the horse comes to a standstill, a vapor will arise from it in the chill air.

We do not have to prove that superheated steam that is invisible, becomes visible as it lowers its rate of vibration in cooling down. Science accepts that as so. And science knows that the warm moisture from the body of a heated horse, will become visible in the chill air. This requires no scientific research to prove for it is easily demonstrable.

Science does not have to prove that a person or animal who perspires freely, often gives off an odor peculiar to itself, and frequently indicative of the condition it is then in.

Science accepts this reaction as an invisible demonstration of something that is given off by the body that is no longer a part of the body, though coming from it.

While this has been accepted as fact, Vilhjalmur Stefansson has added still further evidence of a most interesting nature.

In his fascinating work, he states that the hand of a person, no matter how dry it may be, even if the hand is numb with cold, gives off wisps of "steam" from every finger, as one holds his hand out to look at it when the temperature is at least 60° below zero and no wind blowing.

It is these invisible gaseous emanations that ordinary sight cannot see at normal temperature, that become visible during this extreme cold. The rate of vibration of this human "steam" is so lowered at this temperature, that it causes otherwise invisible vibrations emanating from the hands to become visible.

It is this same "steam" that condenses in one's clothing in this very cold weather, that makes it difficult to keep dry and comfortable.

As the "steam" from the fingers is visible under favorable conditions, at a distance up to at least twenty-five feet, it is evident that the "steam" or emanations from the entire body, under similar conditions, could be seen at quite a distance. This is further demonstrated, Stefansson says, for the vapors hovering over a herd of caribou may be seen from a long distance when the air is still, even when the animals are hidden behind hills, or otherwise out of sight.

But the most remarkable part of this visible emanation, is that it frequently hangs about for half an hour or more after the animals have gone. Only a slight breeze is required to give motion to this visible emanation. Its motion is frequently so uniform that this vapory ectoplasmic trail gives the appearance of tenuosity.



# Worrall Banning Exist?

## *Provides a Clue*

It bends and stretches like a floating rope in the air, gently twisting and writhing, until it gradually becomes deformed and is wafted away.

This vapor trail of seeming ghostly emanations frequently remains for a considerable time at about the height of the bodies of the animals, even after the animals have gone.

Due to the moisture in these transparent emanations when compared to the atmosphere, and the slight warmth imparted to it by the animals, it either floats at about this height or gradually sinks to the ground, though at times it has been seen to rise like an apparition, and disappear in the air.

But Stefansson goes even farther when he tells how a dog team will pay no attention to the vapor so long as it is merely visible. But let the dogs cross this trail, or the vapor blow about the dogs even when it has lost its visibility, and instantly they become excited and desire to follow the scent.

Up to this point we have limited ourselves to what is demonstrable to the normal sight of man, and the normal sense of smell in animals. At this point we begin to enter the field of the unusual or supernatural. This is the field in which science falters. The field which cannot be easily proven by material laws, but where facts do exist that are experienced by many who at times have what seem to be a supernormal power.

It was only a few years ago that science laughed at the idea of the X-ray. Today the X-ray brings to light a great deal that was formerly hidden to science.

It is a fact today, that many scientists do not accept certain mental and other phenomena, that some scientists accept, even if unable to demonstrate to the satisfaction of all.

Just because material science cannot lay down demonstrable laws in certain fields of action, whereby manifestations can be obtained at any time, that does not prove the non-reality of a given manifestation.

The greatest scientists of former days found a mysterious supernormal power existed in the case of Emanuel Swedenborg, who mentally saw a fire burning in his home city, more than a hundred miles away, and accurately described it in great detail. His description was later found to be correct in every way. This and hundreds of other clairvoyant experiences of Swedenborg were verified scientifically during his life time.

There are numberless authenticated cases just as remarkable as Swedenborg's, some of which are taking place today. While science is studying the past and present instances, it can formulate only general ideas or laws bearing upon the subject, for such demonstrations cannot usually be made upon demand by the application of any known laws or supposed laws.



Another group of investigators, including some of the best known scientific men of the past and present, have investigated other fields of psychic and mental phenomena. We find of recent years that Munsterberg, James, Hyslop and others entered such fields. They carried their research so far, that much of the peculiar phenomena that many formerly classed as delusions and based upon superstition and ignorance, was found to be fact.

When fraud and trickery was eliminated from such work, there was found to exist something that as yet the world at large knew but little about. What per cent of manifestation and demonstration was genuine, and what, conscious or unconscious fraud was the great thing they strove to determine, because upon this they had to base their conclusions.

We will not enter into a discussion of the hypnotic states and so-called spiritualistic manifestations and the materialization of what is known as ectoplasm. All we wish to do is to suggest that just as science has discovered that the human body gives off invisible vapors, odors and energies that can under certain conditions be seen and measured, and also because science is from time to time discovering heretofore unheard of and unknown rays that manifest in unexpected and unheard of ways, it is not unreasonable to look forward to the day when science will find the so-called manifestations of certain supernormal minds to have just as much foundation of fact, as the heretofore unknown invisible vapors and emanations from man and animal that require the unusual conditions of extreme cold to make visible.

Who knows but that the so-called materialization of apparitions, ghosts, ectoplasm and kindred things is the result of the creation of the right conditions for their manifestation, just as the visibility of vapors or "steam" from animals, requires unusual conditions to cause their visibility?

Science accepts personal magnetism as a very powerful factor in man's contact with his fellow man. Napoleon, Roosevelt, Mussolini and others are supernormal instances of this invisible power that is so potent in the control of others.

Science accepts the fact that there are various degrees of intellectual power, as well as differences in physical power and skill. One cannot see the action of super-intellectual power, but how quickly one realizes one's own mental limitations in the presence of an intellectual giant, from whom it unconsciously flows.



Science accepts the fact that the human body and especially the emotional functions react to mental control.

Science accepts the fact that at so-called death, "life" leaves the body. And science also knows that at the time of so-called death the cell life composing the human remains, does not always cease at once, for after burial in many cases the human hair has continued to grow.

Science acknowledges there are varying degrees of supersensitiveness in individuals. Science must now include the so-called supernormal mentality that "sees" or senses, or knows mentally at a distance that which their five normal senses cannot possibly know, as Swedenborg and others have done.

Among the various so-called "sensitives" who have supernormal powers of one kind or another, or at times possess such powers, we find not a few individuals who become conscious of, and seem to see even visibly at the time of death, that which they consider to be the spirit, soul or "life element" that leaves the physical body as so-called death approaches.

Who can say that under such conditions, persons so endowed do not see or sense what they claim to?

It is possible that a person whose mentality is supersensitive, may be attuned to conditions not contacted by others, so that the "life element" from departing ones may be seen as it is wafted across ones path, just as intense cold causes visibility of vapors emanating from man and animals.

There is hope for the future of material science in these fields because what science discarded a generation ago as impossible, today is often found acceptable and fundamental to present day understanding of their laws.

The early radio receivers were able to reach out but a few miles. But today, what a change! How much farther, how much better and how much more wonderful it and its results are for distant reception, volume and quality of reproduction, than at first.

So it is with the individual. Now and then one reacts much as a sensitive superheterodyne receiver, for he is endowed or finds himself with the power to receive "programs" from unusual and supernormal distances or states of consciousness. Another finds his endowment permits him to become conscious of only certain types of manifestation common to the majority. Others seem to have the power of "television," or seeing from a distance. We may say, one is at-

tuned to the Millikan-ray, another to the X-ray, another to the Violet-ray and on down to the ordinary rays of light the average person is conscious of.

Whether these supernormal powers are mental or through other channels, makes no material difference at this time. One is like the telephone. He requires certain methods and means with which to understand life. Another finds the radio best suited to his peculiarities. Who knows, but still others are attuned to ways and means of communication, understanding and manifestation, that the material world has not yet discovered.

It is these various undiscovered groups that science should not condemn because of its own inability to prove or disprove. Science is taking the first step in such matters. Science some day will, just as it has in psychology, discover enough of the laws of these seeming "mysteries" to accept or recognize their existence, and strive to unravel what now seems impossible.

It is the occultist who has offered science through the ages the explanations that science often has accepted when the time came for it to accept various things that have gradually been found to be true. It is the occultist who explains the so-called aura that surrounds the body. The occultist claims to be able to describe the characteristics of the individual through a study of his aura. Stefansson discovered what some claim might compare to the aura of an animal, when it become visible under right conditions. Has Stefansson knowingly or unknowingly offered a solution of what so-called ghosts and apparitions really are, though probably composed of other elements than those described.

Who knows but that emanations of still other kinds from the body or mind of man and animals that still live, or who are just dying or who have already died but whose vapors, "steam" or "life elements," soul or mind, or whatever one may prefer to call it, continues for a time to exist and hover about, wafted here and there in the breezes, or carried by other forces of which we know nothing?

If Stefansson has intimated the solution of this eternal problem he has done a great deal more than he probably intended. If he has suggested an explanation that science can follow in solving the riddle, while science is already attacking it through its various discoveries in the fields of the electron and heretofore unknown "rays," it may be only a short time before science will be able to reconcile and accept the two explanations, even if unable to demonstrate it as clearly as it might wish to.



## REVEALED for you! The great, hidden

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R-O-S-I-C-R-U-C-I-A-N-S

As set forth in the authoritative writings of Dr. Franz Hartmann, M.D., one of the greatest mystics and occult investigators of all time. This remarkable serial, "In the Pronaos of the Temple" begins in the May issue. Be sure you get the first number of this rare and valuable treatise on the magic of the ancients.



# How To KNOW Yourself by Your Handwriting

By ALI BEN RABEN

IN the range from E to I we have all of the signs of expressive affection, and sympathy with people. The more slanting the letters the more definite or vehement the expression, but in this range of points there is the handwriting indication of the outward expression of affection and sympathy. There is warm affection, the very demonstrative, and even that which grows hysterical in its wild joy and passion. Also, writers whose letters range within this scope are capable not only of intense individual affection, but a depth of sympathetic love for people generally, so that under some conditions they will make the greatest self-sacrifices, and show a devotion to duty that is both awe-inspiring and beautiful. In exactly the same way this writing may be expressive of the worst of human errors, of hate, cruelty and revenge. The burning fury of these elements being merely the evidence of devotion and all-consuming love gone wrong.

Because this is true the love register alone does not stand as the sum total of judgment of an individual. Instead, its evidence must be taken in connection with all of the other indications of the particular writing, if an exact conclusion is to be reached.

However, one thing is absolutely certain. Standing alone, without any outside influencing evidences, the truths expressed in the "love chart" would save many a young couple from plunging into bitter unhappiness if its indications were only taken into account early enough. Two specimens of handwriting, taken analytically, express the deep-set characters of the two writers, and if those convictions which are a very fiber of the one individual are diametrically opposite to those of the other, then no passing love passion will ever be sufficiently strong to unite the two. It is in such instances that the determination of the love slant becomes of vital importance to every young man and woman about to wed.

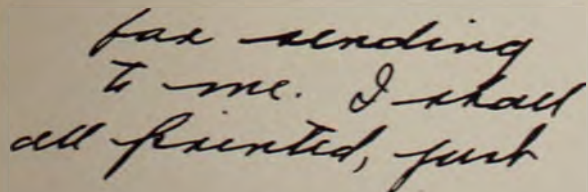


FIGURE 1

In Example Number 1 we have the writing of a young man who has attracted the attention of men and women of note from coast to coast. Give special attention to the far-forward slant of the loop letters—the stem of the g in the first line, the l's in the second, the p, t, d, and final t in the third, and so on throughout. Here we have intense, passionate love openly expressed, and burning with a furious flame.

The writer of this specimen, who has already shown talent as a poet, and has appeared both on the stage

and in the movies, has told me repeatedly that he has always looked for love; that his earliest memories are of longing for affection, but always he was thwarted. Always there seemed some insurmountable barrier from any relief from this feeling. He loves, and knows not what he loves; but still he loves.

This specimen has so many distinct characteristics apparent that you should consider it very carefully, and refer to it in connection with further studies of the artistic, the athletic and literary capabilities, all of which are expressed in varying degree, and at least two of them in remarkable fashion.

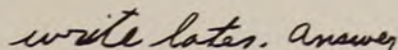


FIGURE 2

Notice carefully the two t's in the second example. They are both written forward on an H-slant, which shows strong emotions, a drying desire for affection, for someone who will understand, and who will respond with a depth of love that would be utterly impossible for the cold, reserved type of B. This specimen is the writing of a lad of seventeen, and the emotion of affection shown is a part of his nature, and not the passing fancy of young manhood. Even though he is only seventeen this writing shows clearly the nature of the writer, and indicates characteristics which will be permanent in his life-building plan. Of course as he develops and broadens in knowledge and experience, new qualities will become evident because they will have developed to a point where they influence him. But primarily he is already possessed of the principal traits of his grown life, and one of these is a desire for affection, and a longing for someone to love in return.

This specimen too, may well be kept in mind in connection with other points, to be discussed in later sections.

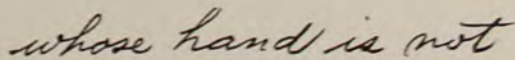


FIGURE 3

All of the letters in Example Number 3 are well over in G and H field. This specimen is of interest because it shows how clearly the forward slant of the handwriting portrays devotion to duty and to purpose. It is the

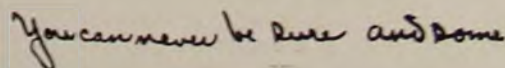


FIGURE 4

writing of the woman who became the first assistant to Dr. Perry Nichols,\* the man who for more than thirty

(Continued on page 40)



# Putting Human Emotions on

## The Psychic Art of

### The Hungarian Writer-Artist

#### Kubinyi

A FARMER from the North Platte and three sailors were blundering through the National Gallery of Art in Washington when suddenly they halted and drew up at attention.

It wasn't an admiral or a general, but blare of riotous coloring that stopped them.

A series of thirty-two vivid paintings in water colors were primitive in their appeal. When the four men looked more closely at the combinations and unusual figures in the paintings they laughed. Then they saw one painting they understood immediately. "Gee, that's 'Hate' all right," said one of them, as he examined the coiled green serpent against a black background which was spitting a flame from both ends of the coils.

In the next instant, the men, like a group of youngsters, were playing a guessing game. They were going from one painting to the next, covering up the captions, and were guessing the emotion, condition or conception typified by each. Among them they found "Anger," "Devotion," "Prayer," "Faith," "Love," "Hope," "Inspiration" and "Guilt."

In a few moments a dignified, absent-minded professor of the institution came down the hall. He stopped short and got out his spectacles and attentively examined the paintings. Then he turned to the artist and queried, "Have you shown these to the chief of the psychological section of the museum? You should, you know, as he would be tremendously interested in them as psychological manifestations."

Even the Negro elevator man at the museum, of which the National Gallery of Art is a part, talked about the startling paintings that people came again and again to see. They are known officially as the "Symbolic Color Analysis of Life—The Emotions Translated Into Color and Form," by Victor de Kubinyi, a Hungarian-American artist who had never painted a picture before in his life.

The mere fact that these curious water colors were considered worth hanging in the National Gallery of Art by Dr. William H. Holmes, the director, would alone commend them to public attention. But the thing that makes them doubly interesting is that the artist is a writer by profession, has never had a lesson in art in his life, and had never done any painting until he spontaneously did this series within the last few months.

De Kubinyi is a Hungarian by birth, but has been in this country for nineteen years. Once he was wealthy; his father was field marshal in the army of Emperor Franz Josef of Austria. But the World War and misfortune went hand in hand in combining to make him almost penniless. It is unbelievable that this obviously cultured and refined man would have had to do some of the things he did do to get daily bread during a particularly hard period of his life.

He believes, however, that the emotional and sensational chaos through which he passed during that time gave him the grasp and understanding of emotions and

other psychological reactions which he has so strikingly conveyed in his paintings.

Psychologists are interested in the work because to them it is concrete evidence that people can sometimes create artistic products concerning the technique of which they have no conscious knowledge.

Mr. Kubinyi has never taken art lessons and therefore has no conscious knowledge of painting, but instinctively he painted what he felt. Trained artists who have seen the work say that even his technique is not often faulty—he has painted with a knowing brush. The lines between his colors are so clear-cut that Dr. Holmes, when he first glanced at the paintings, wanted to know if the figures had been cut out and pasted on the drawing board. His cunning is that of a trained painter, but he has had no training.

Since their exhibition at the new National Museum, the paintings have been shown at private exhibitions for the Diplomatic Corps and leaders in local art and social circles, and at public schools in order that the youngest school child, by visualizing Kubinyi's conceptions, may learn the value of emotional control.

Dr. Alexander Henneman, a well-known musician in the capital, was so impressed with their beauty that he composed music to assist in the interpretation of the paintings while slides of the paintings were being shown on the screen. Invariably it happens, wherever they are shown, that the audience, which at first is coolly skeptical about the merits of the work, soon falls into the mood of the artist's imaginative ideas and comes away enthusiastic about, or at least impressed by, the originality of the work.

Due to the fact that the paintings are so "different," there is scarcely a reliable artistic yardstick for measuring their value. They have been variously estimated at sums ranging from \$50 to \$100,000.

The idea of doing the work came to Mr. Kubinyi in a rather peculiar way. One day when luck had been dead against him, he began thinking of himself in an abstract way in comparison with individuals who had real troubles to worry about—illness, or the death of loved ones—for, after all, he had only lost his money. He seemed to himself, he said, more like a lonely tree than anything else, surrounded by dark clouds. So almost absent-mindedly he drew a little evergreen and surrounded it with clouds.

And what would be the only thing which would change such a situation for him was his question to himself. The answer was inevitably, "God." And what was God most like? A wondrous beam of light. So he drew the beam of light.

Several days later he tossed the little drawing over to some one and asked: "Does that mean anything to you?"

"Yes, I believe I know what you meant, but you ought to do this in colors," his friend answered.

Some time later as Mr. Kubinyi was walking along



# CANVAS

By  
Nell Ray Clarke

Courtesy of Philadelphia Ledger  
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the streets of New York he saw an art store and automatically went in and bought a full set of water colors, ordered them delivered to his home in Washington and promptly forgot all about them. Later the package showed up at his apartment. He opened it and painted his little evergreen surrounded by clouds of dark gray, light gray and black. God is represented as a ray of golden sunlight through the background, for God alone can dispel dark clouds.

Then he painted the others, often not consciously knowing what he was painting until he had finished. He simply saw an emotion and painted it. One of the paintings had even gone on exhibition before he knew what it represented, and then a farmer named it for him.

It was after the paintings had been hung. Dr. Holmes noticed that all the pictures were labeled except one, and he turned to Mr. Kubinyi and asked, "What are you going to call this one?"

The artist was "stumped" and answered, "I don't know yet."

A farmer from Maryland, who happened to be standing nearby, looked attentively at the white sphere on a vivid blue background, and said, "I don't know whether what I think about it means anything to you or not, but that seems to me to be 'Purity.'"

"And so it was," answered Mr. Kubinyi, "for Purity is a sphere held up by its own momentum."

There is only one of the paintings which the artist says he did with conscious intent, and that is "Slander"—a rosy flower toward which a black, scrawny, clawlike hand reaches. Its meaning is obvious—the rosy reputation or bright outlook smudged and broken by the black hand of slander.

When he had most of his paintings named, it was suggested to Mr. Kubinyi that he should write some explanation of the depicted emotions so that the ideas they embodied would be clear to the casual individual who didn't want to do any thinking for himself. He mulled the idea, and not being able to sleep one night, he arose, slipped into his bathrobe and whanged out on his typewriter a stanza of free verse for each painting. Incidentally, they are very helpful in interpreting the paintings.

Beneath the painting representing "God" the stanza is:

*Serene and gracious  
Through hope and endeavor,  
God leadeth on  
To permanent repose.*

Beneath "Purity":

*In quiet dignity, unobtrusive,  
Serene and often lonely,  
Purity commands attention and respect  
(But is—too often—slighted and ignored!)  
Amidst the din and rush of modern life.*

In explanation of "Slander":

*From flaming depths of hatred and deceit*



Victor de Kubinyi

*Vile Slander will outstretch its murky paw  
To wantonly besmirch your reputation  
(Sometimes, alas, destroying what is weak,  
More often, though, to emphasize the beauty  
Of that which it set out to tear to shreds).*

The evolution of some of the ideas as they grew into paintings on the canvas is rather interesting. "The most inanimate thing I can imagine," said Mr. Kubinyi, "is a crumpled sheet lying on the floor. Devotion is so strong a power that it could lift even a thing so inanimate as that sheet and cause it to burst into flame." And that is his painting, "Devotion"—a white sheet against a vivid blue background winding upward until it bursts into flame.

"Faith" is a tall white pillar against a black background with tendrils climbing upward at its base. In the distance the sun is shining brightly.

"Prayer" is represented by red flames tinged with green against a background that ranges from black through all the rainbow shades to a delicate violet. The tongues of flame are formless, for often prayer itself is formless and misused, the artist explained.

A spider grasping something with each of its claws represents "Greed." The tendrils of light which it holds are yellow, red, green, orange, indigo and maroon against a gray background.

"Remorse" is a dark brown flower shot through with red, green, vivid blue, orange and a reddish purple. The rays of color represent the right which is sometimes brought about as the result of remorse and repentance.

"Conceit" is a varicolored flower pushing up through all phases of life, represented by waves of blue, pink, cerise, purple, green, blue, only to rear its head against

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# The Fangs of The

By Clyde D. Gray

Pictures by Courtesy of  
W. B. Ziff

**H**EAVY breathing, as of some huge animals, sounded in my ears; a terrible weight oppressed me. Then, struggling frantically I succeeded in overcoming the dread influence of this horror. Getting up, I sought a book. Further sleep seemed impossible.

Thus it had been for years. With growing frequency this terrible dream, if it could be called that, came to me. At last it became almost a nightly occurrence. My vitality was becoming sapped. I couldn't attend to business properly, and lost a great deal of money.

One morning, after an unusually prolonged struggle with the incubus, I discovered blood stains on my night-clothes. To my horror I saw that my chest was covered with deep gashes as though some animal had clawed me.

Going to the mirror, I noticed the marks of fangs on my neck. This thing must stop, I decided, or I would go stark mad. To whom should I turn? The answer flashed on me—my friend, Dale Townsend.

Dale had studied the occult, I knew.

I went to him feeling he could help me. I felt sure that my trouble was of a psychic nature.

Seated in his comfortable study, Dale listened attentively and gravely to the recital of my experiences.

"I'll tell you," he said, when I had finished, "in the mountains about three hours ride from here, lives a strange old man, a practical master of the secret sciences. At one time I studied under him, but found the life too strict. Go to him. Explain your trouble, and he will give you a formula with which to combat it."

Packing my grip, I traveled to the little village near which the occultist lived. After trudging wearily some distance up a spur of the mountain, I located the small cabin described by Dale. It was in a secluded spot, and built snugly against the slope.

Repeated raps on the heavy door brought no response. Hesitatingly, I pushed it open and glanced inside. An old man, with venerable white beard, sat cross-legged on a mat in the center of the floor. With closed eyes, and brown hands on thighs, he was swaying backward and forward, his lips moving as he intoned words in a strange language.

Seeming to feel that stranger's eyes were upon him, he abruptly ceased his swaying. Then he spoke, in a slow, gentle voice.

"Come in, Mr. Wentworth, I have been expecting you."

I started in surprise. "My friend wrote you?" I asked, as I advanced into the room.

His eyes opened, large brown orbs full of strange fire. Smiling slightly, the sage shook his head, and waved me toward a stool. I noticed that only this stool and a pile of mats in one corner furnished the room.

I sat down, and turning, found his gleaming eyes upon me.

"What seek you here, my son?" he asked, slowly stroking his beard.





# Beast

I explained the reason of my visit and begged him to help me out of my difficulty, if he could do so.

Again the aged man closed his eyes. After several minutes, he opened them and fixed his penetrating eyes upon me.

"You are the re-incarnation of an ancient Atlantean," he said, "one of a race who inhabited the continent of Atlantis, which sank beneath the waters of the Atlantic thousands of years ago. In those ancient times, even as today, there were mighty magicians. Some followed the White or Right Hand Path; others chose to destroy their souls by following the Left—the Path of Black Magic. Here your trouble originated. In order that you may understand, I shall place you in a deep trance. For a time, you shall be merged into the personality that belonged to you in those far-off days in Atlantis."

Stabbing gleams of light seemed to come from his eyes, and strike against me. I became drowsy, gorgeous clouds of purple light engulfed me. The little room disappeared. . . . All was





black and I sank down . . . down . . . I WALKED along a large marble sort of platform in front of a huge building—a temple. Around me surged a crowd of strangely garbed people, all making their way toward the entrance. A babble went on around me, in some barbarous tongue. But I found that I understood every word. In fact, I was myself speaking this language to a companion who walked by my side.

"Alem," I pleaded, "wouldst break thy vows of priesthood in this manner?"

Alem frowned darkly, then laughed scornfully. "Aye, and if thou wert not such a weakling thou wouldst join with me. True, we vowed never to use the knowledge and magical powers we gained in the course of priestly study for private gain."

"Why, then, dear friend Alem, dost thou purpose doing this thing?"

"Why? Ha, methinks yon High Priest made these rules for his own good. He wishes to take advantage of these powers for himself, to amass great wealth, while we poor underlings are vowed to poverty."

I shrank back aghast at this sacrilege. "Alem, my friend, take care lest you be overheard!"

We walked on toward the entrance to the Temple and soon took our places among the priests at the great altar. How I loved this wonderful structure of pure white stone. The temple was built in hexagonal form, with additional juttings, somewhat like modern bay-windows. On the exterior of each were arched windows, and the interior conformed to the arched shape. Each arch was adorned with a human statue, the index finger of the right hand pointing upward. Beneath the windows were exquisite carvings, of various fruits and flowers.

The roof resembled the modern mansard. Around it was a balustrade, elaborately carved with figures of men and animals. Each corner of the roof was adorned with spires of silver-colored metal terminating in gold points.

It was the hour of the sunrise sacrifice, and the chant to the god Gahala had begun. The vast hall was filled with the people of Atara, the capital of Atlantis, with bowed forms worshipping their god.

Worried by the avowed intentions of Alem, of using his magical powers for personal gain, I went thru the chant mechanically.

"Tun redz rechet nalt Teleileth nex et un, un loo et thon." The sonorous words rang out. "Thou, great light that God hath given us, we bow to thee."

A period of darkness supervened. The scene changed. I stood in a hall before the great golden throne of the

High Priest of Gahala. All of the priests of the Temple were there congregated. Alem, my friend, had been betrayed by someone and the High Priest had commanded his appearance before him.

"Thou hast misused thy psychic gifts, O Alem, false priest of Gahala. Thou hast broken thy vows. What answer hast thou to this charge?"

"Who dost charge this thing against me?" Alem thundered, and swept the hall with sullen, flashing black eyes.

"That, thou mayest not know," calmly replied the High Priest.

Alem's eyes rested upon me. First suspicion, then accusation. He believed that I had betrayed him.

"Ah, there stands the traitor," he shrieked suddenly, and leaped at my throat. The priests seized him and dragged him back before the throne.

"Thy actions are sufficient proof of thy guilt. Banished thou shalt be, Alem, henceforth an outcast amongst men. Thy life is forfeit, but in respect for the King of the Golden Gates, we refrain from exacting the extreme penalty. Go!" Standing, his majestic form stretched to its full height, the High Priest imperiously pointed.

Gnashing his teeth in rage, his tawny face convulsed with murderous malice, he was taken from the hall. His wrathful eyes never left mine until the folding doors shut him from view.

Much shaken, I sought my cubicle in the Temple walls and passed the night at my devotional exercises as prescribed by the rules of the priesthood.

Again darkness and a change of scene. I walked in the Temple gardens. My friend's disgrace and belief that I had betrayed him preyed on my mind. I strolled thoughtfully along, and was aroused by something crashing through the shrubbery. Then, into the path came a monstrous animal, loping on all fours part of the time, then running upright like a man. It flashed on my dazed mind what it was. In the mountains, near Atara, lived a Brotherhood of Black Magicians, called the Lords of the Dark Face. Many priests who fell from the Path of Purity were seized by these demons in human form, and trained to carry out their evil bidding. Marvelous magic powers were theirs; among them, the power to control the etheric currents of the earth, and bend them to their wills.

Atlantis was often at war with savage races, and it was said that many of the female slaves who were captured were turned over to these Lords. The slaves were bred to a huge species of ape, and the offspring of this unholy union were immensely strong monsters. They possessed a modicum of human intelligence, but were immeasurably stronger than any human being.

They received an intensive training at the hands of the Black Brothers; would carry out any instructions given them, be it to perform merely menial tasks or to kill an enemy of the Brotherhood.

All this flashed thru my mind, as the beast leaped straight toward me. Who had loosed the beast into the Temple grounds? I remained frozen to the spot. Vainly I tried to make my trembling limbs obey my fear-struck mind. One more enormous hop and the hideous brute leaped upon me.

With its fetid breath fanning my face, I reeled backward from the terrific impact. Its snarling mouth reached my throat. My blood gushed out . . . Again blackness . . .

GRADUALLY consciousness returned. The blurred outlines of the cabin appeared. Still watching me, the aged man sat on his mat. He made a few passes with his brown hands, and I soon became normal.

"That beast—why did it attack me?" I gasped, as soon as I could use the vocal organs.

"It was sent by Alem, to destroy you."

"Alem did that?"

"Yes. When he was cast out of the Temple, he became an initiate of the Black Brotherhood. He was allowed one of those beasts for his personal use. He sent it at once to kill you. Alem has reincarnated in Tibet, as a Dugpa, one of the Red-hatted black sorcerers of that country."

The occultist then gave me precise instructions as to what I must do the next time the beast attacked me. He would accept no material reward, so, thanking him, I hurried away to the city.

A few nights afterward, the nightmare returned. But this time I was fully awake. An enormous gray animal leaped to my bed and pounced on my chest. He strove to sink his dripping fangs into my throat. The creature was the exact duplicate of the ape-man who had killed me in my Atlantean existence.

Springing up, cold perspiration bathing me, I reached toward the electric light switch. Struggling furiously, the animal tried to prevent me. Gasping for breath, with blood streaming over my body, I placed a finger on the button and pushed.

At once the room was flooded with the brilliant light from the powerful violet ray machine I had placed there. Shrieking with pain, as the rays fell on it, the beast fell forward and thrashed about the floor. Gradually its struggles ceased and then—a transformation took place.

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Sunshine Psychology Talks

# The Dynamics of Mental Power

By ERNEST WINDLE

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\* \* \*

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\* \* \*

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\* \* \*

"A man is only half himself until he found a philosophy that fits his mind. Great men are living examples of an understandable philosophy."

\* \* \*

"A Los Angeles correspondent who signs his name 'A Listner,' writes: 'Sin and hate are but the names we use for human mental and physical acts. They

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I WAS A WAITER AND—  
You Made Me the Company's Star Salesman.  
I WAS EGOTISTICAL AND—  
You Made Me Keen, Quiet and Capable.  
I SUFFERED FROM HEAD COLDS AND—  
You Brought Me Immediate Relief.  
I WAS UNHAPPY AND—  
You Made Me Enjoy My Life and Work.



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## The Birth of Spiritualism By EMMA HARDINGE (Continued from page 8)

ascertain if anyone had taken that means to annoy him. The rapping was repeated. The door opened instantly, but no one was to be seen. He states that he could feel the jar of the door very plainly when the rapping was heard. As he opened the door he sprang out and went around the house but no one was in sight. His family were fearful to have him go out lest someone intended to harm him. It always remained a mystery to him, and finally as the rapping did not continue at that time, passed from his mind, except when something of the same nature occurred to revive it.

"They were at one time disturbed by a manifestation of a different nature which might be thought more incredible than the former had not facts proved that such occurrences were common in the families where the early manifestations were heard. One night their little girl, then about eight years of age was heard to scream from fright, so that the family were alarmed by her cries and went to her assistance. This was about midnight. She told them that something like a hand had passed over her face and hair. That she felt it on the bed and all over her, but did not become so much alarmed until it touched her face. It seemed cold, and so badly had she been frightened that it was a long time before she could tell the cause of her alarm. It was several days before she could be induced to go into the same room to sleep.

"All this might have occurred and been only the idle fabric of a dream, and we should be inclined to believe that such was the case, had we not had the most conclusive evidence that such manifestations were quite common, not only in that house, but in various others where any of these strange occurrences have happened.

"We heard nothing more of Mr. Weekman being disturbed by the rappings or other manifestations or there being anything of the kind, with that exception, until after the house was occupied by the family of Mr. John D. Fox. It was reserved to that family to be the instruments of communicating to the world, or to this part of it, this most singular affair. They were the ones who first, as if by accident, found out that there was an intelligence manifest in this rapping, which at first appeared nothing more than an annoying and unaccountable noise.

"The family of Mr. Fox were well known in the neighborhood where they resided. Mr. and Mrs. Fox were connected with the Methodist Episcopal Church, of which they had, for many

years been exemplary members, and had sustained a character unimpeachable for truth and veracity. No one who knew them had the least suspicions of their honesty or truthfulness. At the time these occurrences first took place in the family there were living with the family three daughters, the youngest about twelve years of age.

"There are probably few families in which such an occurrence could have taken place where it would have created a greater degree of surprise and fear than it did in this one. They were entirely unacquainted with the history of any similar occurrence in the world, and brought up in the common routine of religious belief they were, as in fact all the world really was and still is, entirely unprepared for such a development of the power of spirits to make themselves known to us by sound or other ways."

From the family themselves the author learned that they heard knockings very frequently before the period when they first called in the neighbors, and that they generally seemed to proceed from the bedroom or the cellar beneath. Mrs. Fox was at first disposed to attribute these sounds to a neighboring shoemaker, but the cause soon began to be plainly located in the house itself, and not only seemed to jar the furniture but even to occasion a slightly oscillating movement of the bed in which the children slept. Sometimes the sound resembled footsteps, and occasionally the children complained of being touched by something invisible, which at one time seemed like a cold hand, and again a large dog. The family had moved into the house in December, 1847, and in February of the following year, the noises had become so distinct and continuous that their rest was broken night after night, and they were worn out by their efforts to discover the cause. Up to March of 1848 these disturbances harrassing and even serious as they were, affecting their rest and tranquility, had never been heard during the day. At length, however, they became so incessant and distressing that Mrs. Fox communicated the matter to her son, David, a farmer, who resided about three miles distant from the troubled house. Her story, however, was listened to with incredulity, and regarded simply as a work of imagination "or something of the simplest kind in the world." On Friday evening, March 31, the family had retired earlier than usual, being completely worn out with restlessness induced by the former disturbances. The mother had strictly charged the children to "lie still and take no notice

whatever of the sounds," but as if in rebuke of her determined insensibility, they were on this occasion louder and more pertinacious than ever. Rest or silence was impossible. The parents had not yet retired, but were about to do so. The children kept exclaiming, and sitting up in bed to listen to the sounds. Mr. and Mrs. Fox tried the windows and doors but all in vain. The raps were evidently answering the noise occasioned by the father's shaking the window sashes as if in mockery. At length the youngest child, Kate—who in her guileless innocence had become familiar with the invisible knocker until she was more amused than alarmed at its presence—merely snapped her fingers and called out, "Here, Mr. Split-foot, do as I do!" The effect was instantaneous. The invisible rapper responded by imitating the number of movements. She then made a given number of motions with her finger and thumb in the air. *But without noise.* And her astonishment and childish delight was redoubled to find that it could see as well as hear. For a corresponding number of knocks were immediately given to her noiseless motions. "Only look, mother," she cried, "look—it can see as well as hear!" What an announcement were these few simple words! *It can see as well as hear* should have been a text which all the doctors, professors, skeptics and scoffers who have subsequently tried to crush out the sublime truth of spiritual intercourse with earth should have studied and learned by heart ere they entered on their rash and irreverent crusade. Happily for the momentous work which the spiritual telegraphers had undertaken to initiate in this humble dwelling the first manifestation did not appeal to the high and learned of the earth but to the plain common sense of an honest farmer's wife and suggested that whatever could see, hear and intelligently respond to intelligent queries must have in it something in common with humanity; and thus prompted she continued her investigations, and act, doubtless, far beneath the dignity of mighty professors and learned savants who can work out problems in Euclid but scorn to descend to the simple task of putting two and two together to make four.

Addressing the viewless rapper, Mrs. Fox then said:

"Count ten."

The raps obeyed. "How old is my daughter Margaret?" then "Kate?" Both questions were distinctly and correctly rapped out. The next response

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## Sunshine Psychology

(Continued from page 27)

represent responses to human effort to satisfy human wants. Sin and hate are but stepping stones to their opposites. The motive behind all is human satisfaction. The endocrine glands never act for the destruction of humans. They act to help satisfy humans and preserve life. Sin and hate are good."

\* \* \*

"We do not quite agree with all that our Los Angeles correspondent writes anent 'sin and hate.' Good and bad are relative terms. We use the word 'good' for forces that are wholesome, uplifting and inspiring, and the word 'bad' signifies forces that are unwholesome and detrimental to the development of the mind, soul and body. Little is known of the endocrine glands. Any force that is constructive can also be destructive. Glands contain chemicals. An overdose of chemicals is destruction to the body tissue. Glands, nerves and states of mind are very closely related. They are inseparable for purposes of analysis."

\* \* \*

"Out of the great jungle of the unknown the modern psychologist is dragging the forces of the human mind for investigation and analysis. And in that jungle has been found motivation, the greatest field of mental power that has yet been discovered. In this invisible field of power springs the subtle forces of human conduct."

\* \* \*

"All blooded animals are moved to action by urges, impulses and motives. These moving forces originated in very remote evolutionary days. In man, these forces have been developed to a remarkable degree because of their usefulness in promoting the welfare of the individual or the community; they are the 'backbone' of the present 'inferiority' complexes; also, they are the driving forces in the perpetuation of the human race. The existing races of today are those that are descendants and exponents of the plan, 'survival of the fittest,' mentally or physically."

\* \* \*

"Sunshine psychology has a relative importance to success. It goes to the core of the motives that influence action. The reader desiring happiness and success should put forth the necessary effort to grasp the meaning of sunshine psychology. In motivation there exists the fundamental principles that rightly motivate education, vocation and the other activities of life. Success in life means nothing to the individual who has not developed the faculties for appreciation and sympathy."

# THE MYSTERY OF "CRC" REVEALED! ROSICRUCIAN MYSTICISM EXPLAINED



THE ANCIENT PORTRAIT OF "CRC"

## Here are the Strange Facts

### Does He Still Live?

For several centuries students of Mysticism have asked the same question—"Does 'CRC' still live?" It is known that he lived in Egypt in the pre-Christian period and returned there again in 1290 A.D. He reappeared in Germany in 1604 and was in America long before the Revolution. So say the mystical traditions of many lands. Is he still carrying on the Great Work which a million of the world's illuminated thinkers have found to be the most marvelous instruction for man's evolution?

### Who Was 'CRC'?

He was known in Germany as "Christian Rosenkreutz." But "Christian Rosy Cross" was the name he assumed because he was the reincarnation of the Egyptian founder of the "Rosy Cross"—the oldest body of mystics the world has ever known. They were called Rosicrucians and the Rosy Cross was their ancient symbol.

### The Discovery of His Body

In 1604 the representatives of Sir Francis Bacon (writer of the Shakespeare Plays) opened a strange vault and tomb in Cassel, Germany, and there found the body of the real "CRC" in perfect condition as though asleep for the past hundreds of years. Was there a soul asleep in this body? Only the private records of the Rosicrucians contain the astounding facts which scientists and real mystics conceal from the idle curious. It was one of the principles of the Rosicrucians to keep their bodies well preserved against disease and old age. Their secret method has never been given to those outside the Rosicrucian Fraternity.

### Rare Manuscript Found

In the tomb with his body were found the rare manuscripts of the ancient Mystic Rosicrucians containing the laws and secrets of the Magi of the Orient.

These manuscripts passed into the hands of Sir Francis Bacon and other Rosicrucians in Germany, France and England, and the Fraternity of Rosicrucians—the Order Rosae Crucis—was re-established throughout the world under the direction of "CRC" for the

eleventh time at least. Europe has never forgotten the power and influence of the Rosicrucian Order.

### Secrets Preserved

Today the Fraternity of Rosicrucians continues as an exclusive secret, mighty organization in all lands, inviting the FEW worthy seekers and students of nature's higher laws to share the guarded knowledge of the Rosicrucians. They never published any books—for the true knowledge of the Magi and Essenes as well as the secrets of the Rosy Cross would fade from print if ever put into type for public sale.

### Do Not Be Deceived

The mystery of life, death, disease, perfect health, how to attract blessings and gifts from the Cosmic, transmutation, telepathy, success in personal affairs and personal mental power—all these principles in their TRUE form are taught in a different and more practical way by the Rosicrucians, in SECRET LESSONS only—not by books or public classes. And, the name of the International Rosicrucians is the Ancient Mystical ORDER Rosae Crucis, (AMORC). There is only one headquarters in America—at Tampa, Florida.

### Are YOU the ONE?

Only one person in a hundred ordinarily met on the street is truly prepared for the real knowledge. If YOU are the "One in a Hundred" and not a mere curiosity seeker—you may borrow, without cost a strange book of surprising facts called "The Light of Egypt," which tells the story of "CRC" and explains how you may find a simple way to have the Rosicrucian knowledge, if you are found worthy, ready, and really sincere. Write a short letter and state that you are sincerely anxious to master the secret teachings, and address it to me. The book will be mailed, postpaid under the Seal of the Archivist.

Address: MAGUS RAMA  
AMORC TEMPLE

Rosicrucian Square  
TAMPA, FLORIDA



## The Birth of Spiritualism By EMMA HARDINGE (Continued from page 28)

was wrong, however. Querying, "How many children have I?" the raps answered "Seven." Mrs. Fox only had six living, but having become surprised and interested enough to wish that the invisible rapper should be correct, she repeated her question, and was again answered by seven knocks. Suddenly she cried, "How many have I living?" Six raps responded. "How many dead?" A single knock. And both these answers proved correct. To the next question, "Are you a man that knocks?" there was no response, but, "Are you a spirit?" elicited firm and distinct responsive knocks. To the question whether it would knock if she called in her neighbors, an answer was given, whereupon she sent her husband for Mrs. Redfield, who, after questioning the knocker in the same manner, and receiving numerous and always correct responses, in great agitation, proceeded to summon others by whom similar investigations were conducted with equal success far into the night.

As a confirmation of what we have stated, we give the following extract from the testimony of William Deusler, of Arcadia, an immediate neighbor of Mr. Fox at the time of the transaction. This statement was published in a pamphlet by E. E. Lewis, Esq., of Canandaigua, N. Y., which contains the testimony of many persons in the neighborhood. Mr. Deusler says:

"I live in this place. I moved from Cayuga county here last October. I live within a few rods of the house in which these noises have been heard. The first I heard anything about them was one week ago last Friday evening (the 31st day of March). Mrs. Redfield came over to my house to get my wife to go over to Mrs. Fox's. Mrs. Redfield appeared to be very much agitated. My wife wanted I should go with them, and I accordingly went. When she told me what she wanted to go for, I laughed at her, and ridiculed the idea that there was anything mysterious in it. I told her it was all nonsense, and that it could be easily accounted for. This was about nine o'clock in the evening. There were some twelve or fourteen persons there when I got into the room. I went into the room and sat down on the bed. Mr. Fox asked questions, and I heard the rapping which they had spoken of distinctly. I felt the bedstead jar when the sound was produced. Mrs. Fox then asked if it would answer my questions if I asked any, and if so, rap. It then rapped three times. I then asked it if it was an injured spirit, and it rapped. I asked if it had come to hurt anyone who was present, and it did not

rap. I then reversed this question and it rapped. I asked if I or my father had injured it (as we had formerly lived in the house). There was no noise. Upon asking the negative of these questions the rapping was heard. I then asked if Mr. — (naming a person who had formerly lived in the house) had injured it, and if so to manifest it by rapping, and it made three knocks louder than common, and at the same time the bedstead jarred more than it had done before. I then inquired if it was murdered for money, and the knocking was heard. I then requested it to rap when I mentioned the sum of money for which it was murdered. I then asked if it was one hundred, two, three, or four, and when I came to five hundred the rapping was heard. All in the room said they heard it distinctly. I then asked the question if it was five hundred dollars, and the rapping was heard.

"After this I sent over and got Artemus W. Hyde to come over. (He was the son of the proprietor of the house at Hydesville.) He came over. I then asked over nearly the same questions as before and got the same answers. Mr. Redfield sent after David Jewel and wife, and Mrs. Hyde also came. After they came in I asked the same questions over, and got the same answers. I then asked it to rap my age—the number of years of my age. It rapped 30 times. This is my age, and I do not think anyone about here knew my age except myself and family. I then told it to rap my wife's age, and it rapped 30 times, which is her exact age. Several of us counted it at the same time. I then asked it to rap A. W. Hyde's age. Then Mrs. A. W. Hyde's age. I then continued to ask it to rap the ages of different persons in the room, naming them, and it did so correctly, as they all said.

"I then asked the number of children in the different families in the neighborhood and it told them correctly in the usual way by rapping. Also the number of deaths that had taken place in the different families and it told it correctly. I then asked in regard to the time it was murdered, and in the usual way, by asking the different days of the week, and the different hours of the day. Learned that it was murdered on Tuesday night, about 12 o'clock. The rapping was heard only when this particular time was mentioned. When it was asked if it was murdered on a Wednesday or Thursday or Friday night, etc., there was no rapping. I then asked if it carried any trunk and it rapped that it did. Then how many, and it rapped once. In the

same way we ascertained that it had goods in the trunk and that Mr. — took them when he murdered him; and that he had a pack of goods besides. I asked if its wife was living and it did not rap. If she was dead, and it rapped. This was tried over several times and the result was always the same. I then tried to ascertain the first letters of its name by calling over the different letters of the alphabet. I commenced with A and asked if that was the initial of its name, and when I asked if it was B, the rapping commenced. We then tried all the other letters, but could get no answer by the usual rapping. I then asked if we could find out the whole name by reading over all the letters of the alphabet and there was no rapping. I then reversed the question, and the rapping was heard. There were a good many questions asked on that night by myself and others which I do not now remember. They were all readily answered in the same way. I stayed in the house until about twelve o'clock and then came home. Mr. Redfield and Mr. Fox stayed in the house that night.

"Saturday night I went over again, about seven o'clock. The house was full of people when I got there. They said it had been rapping some time. I went into the room. It was rapping in answer to questions when I went in.

"There were as many as 300 people in and around the house at this time, I should think. Hiram Soverhill, Esq., and Volney Brown asked it questions while I was there, and it rapped in answer to them. I went over again on Sunday between one and two o'clock, p. m. I went into the cellar with several others, and had them all leave the house over our heads, and then I asked if there had been a man buried in the cellar, and to manifest it by rapping, or any other noise or sign. The moment I asked the question there was a sound like the falling of a stick about a foot long and half an inch through on the floor of the bedroom over our heads. It did not seem to rebound at all, and there was but one sound. I then asked Stephen Smith to go right up and examine the room, and see if he could discover the cause of the noise. He came back and said he could discover nothing. That there was no one in the room or in that part of the house. I then asked two more questions and it rapped in the usual way. We all went upstairs and made a thorough search but could find nothing. I then got a knife and fork and tried to see if I could make the same noise by dropping them, but I could not. This

(Continued on page 40)



# LISTENING IN ON W-O-R-L-D

News Notes of Interest to Occultists

## Evil Eye

The Grand Lama of Tibet, most fundamental of Fundamentalists, has bowed to Science. His mystery palace, the Potala, at Lhasa, now flashes with electricity, according to epochal word just received. Age after age, the grand Lama's seclusion has been a by-word to awe. Lhasa, the Forbidden City—what European had seen it? A few 18th Century Capuchin friars; persistent but mostly unsuccessful 19th Century explorers. Not until 1904, under armed expedition of Col. Francis E. Younghusband, was there any adequate description. Since then things have moved faster in the Buddhist Mecca.

A young Tibetan engineer, Rugby graduate, who has installed the magic light, was recently reported to be regarded by his fellow natives as in league with the "evil one." His machinery was hurled into a gorge. The work went on.

Last week a smallish, modest man, with shaven head, oval, slightly pock-marked face, long, pointed, waxed mustaches, promenaded from his Lhasa villa to the Potala, most magnificent of palaces. This was the Grand Lama himself, famed politico-religious absolute primate of Buddha. Above him, to the topmost of its gold-vermilion finials, now caught by the last reflected glow of the sunken sun, soared 436 feet in air his ancient palace, crowning a green-clad mountain. The Grand Lama passed within.

He pressed a button. A swarm of jeweled lights, like golden bees, glittered down labyrinthine corridors; laughed to dingy scorn the former butter lamps; focused the palace miracle-wise to the nightshrouded startled gazers in the valley below. "It is well," said the Grand Lama. "Remove the butter lamps."

## Gypsies Use Water To Cure All Ills

The gypsy believes firmly in the curative qualities of water. When a child is born it is immediately immersed in running water, and it is given water to drink before it is put in its mother's care. If a gypsy becomes ill, he is given water—cold water, to cure headaches, water to cure rheumatism and all old-age complaints. Water is used also to cure the ills of horses, cattle and sheep, relates Konrad Bercovici in Hygeia. Even their incantations for happiness, their love potions and hate potions are all water. The gypsies move from place to place seeking better and better water. They use no drugs. Next to water, their other remedy is fat—lard, grease or butter. They apply that to wounds after washing them.

## See Fakir Buried

Hypnotized into a cataleptic trance by two Egyptian assistants, and Egyptian fakir had himself wrapped in blankets in a six-foot grave, covered with boards, and then buried under dirt. A crowd of 200 persons, including newspapermen and physicians, gathered at Englewood, N. J., for the demonstration and waited almost three hours until the fakir was removed. He came out alive and well.

## Puss? It's Egyptian!

Egyptians of early times worshiped the cat. They thought the animal was like the moon, because it was more bright at night and because its eyes changed as the moon changed, being sometimes full and sometimes only a bright crescent. So they made an idol with a cat's head on it and named it Pasht—the word signifying the moon. This name later was corrected to "puss," and has been generally adopted as a name for the cat.

## Jailed For Hypnosis

Kharkov, Russia.—Because he ordered a witness hypnotized in order to abstract the truth, Judge Christopher Zakharov of the provincial court has been sentenced to a year in prison. Testimony in the case showed that the judge called in a hypnotist to work on a witness who had proved recalcitrant under ordinary methods of cross-examination. The only result was to throw the witness into a state of hysteria.

## Fortune Tellers Banished

Chinese fortune tellers, for centuries a feature of Peking's thronged thoroughfares, are to be banished from the city, according to an order recently issued. The reason given is that the soothsayers are acting as agents for delivery of opium and other harmful drugs.

## Ancient Folk Dance

One of the oldest English folk dances is the Abbots Bromley Horn Dance, held annually in England for hundreds of years. The dancers, twelve men, wear deer skulls with antlers attached. The custom is believed to have come down from the time of the Danish invasion and the worship of Thor and Odin.

## Bald? Brains!

Bald-headed men are brainer than those with luxuriant locks, according to Professor H. J. Fleure, noted scientist. He believes that the growth of the hair absorbs a large quantity of energy.

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## Order Rosae Crucis

By O. A. SEAVER

(Continued from page 17)

and Holland, a pilgrimage was organized composed of one hundred eight men and women carefully selected to proceed to America. The plan was to select one person proficient or expert in each of the various arts, sciences, and industries, along with their wives and children. It was three or four years before the party could be properly organized and the manufacture of implements and instruments could be completed.

The organized party remained in London till February 13th, 1694, when they embarked on their own chartered boat, the "Sara-Maria" after sailing down the Thames in a smaller vessel to Gravesend. The record of that trip to the new world is one of the most fascinating romances ever written. The vessel was commanded by Capt. Tanner, was armed, and carried fourteen large cannon. On Saturday, June 23rd, 1694, the sloop was fastened to her dock at the Bohemia landing near the place which was given the name Philadelphia. This name was given to the place because they wished to pay honor to the Rosicrucian lodge in London by that name and also because the Greek translation of the word expressed the fundamental purpose of the order, Brotherly Love. This is the true origin of the name of the city of Philadelphia. Early Rosicrucian records made before the Quakers had organized any church or settlement in that locality bore constant reference to the name and place. These documents can be seen to-day in the Philadelphia Historical Museum.

Julius Friedrich Sachse has written exhaustively on the early Rosicrucians and their contribution to the establishment of the new country in the western hemisphere. Sachse, the last living descendant of the original Rosicrucians who settled in Philadelphia, passed away last year. In his book "The German Pietists of Pennsylvania," published in 1895 and recently republished by the order of Rosicrucians who are continuing the work established by the early colonists, he brings before the public the fact that the Rosicrucian order assisted in the planning and founding of this United States of America. The early settlers of the order in Philadelphia were dubbed the "Pietists" because of their peculiar religious beliefs and profound piety in their daily life.

In his book he says while discussing the vessel "Sara-Maria" that "To them the prosaic everyday name of the ship indicated 'Glaube, Liebe, Hoffnung' (faith, hope and love or charity). According to their mystical interpretation they argued,

"1. By faith (Sarah) we got for our journey the means that were not in sight.

"2. By Smyranean love (Maria—in Hebrew Mar, bitter, whence Maria) which is not obtained without toil and trouble, but remains faithful unto death. (Rev. 2: 8-10.)

"3. And at last, through 'hope' we will be 'well' (safely) landed. For so we have been taught of God."

Discussing the arrival in the city Sachse says "The party did not tarry long in the city; the early Sabbath morn, even before the sun rose in the east, found them on their way to 'Germanopol,' as Germantown was then called. Their path led up Second street, then a mere country lane due north to Fairhill; thence northwest to the German settlement under Pastorius, where the 'town' consisted of a few houses on a single street."

The first buildings constructed by these Rosicrucians consisted of a monastery or general home and temple, part of which still stand on what is known today as Mystic lane in the heart of Fairmont Park in Philadelphia. After the city grew through the efforts of William Penn and a Quaker, the Rosicrucians, greatly increased in numbers, moved further out of town and established many buildings, homes, factories, and scientific laboratories, most of which remain in fair condition to this day. By the time they had been in America one hundred and eight years, they had established a large center of culture and learning now known as Ephrata, Pennsylvania.

Winston says of Pietists that the name was originally applied to some young teachers of theology in Liepzig in 1689. "The idea of imparting theological instruction in a popular way came from their friend and teacher Spencer (the German Fenelon), who had held religious meetings in Frankfurt from the year 1670 at which the laity prayed, and were allowed to ask questions, etc. The Pietists were noted for their preference of practical as opposed to doctrinal religion, but they never formed a separate sect." These traditions and customs are continued to the present day in the Pristine church movement of the American Rosicrucian order.

During the one hundred and eight years of activity in and near Philadelphia the Rosicrucians carried on work which credits them with having been instrumental in the establishment of the United States as a free and separate republic. This can be keenly appreciated by an examination of the Rosicrucian records still preserved in the Philadelphia Historical Museum and in the writ-

ings of Sachse.

The oldest printing house established in America and operated by Frater Sauer was part of the equipment of the Rosicrucian colony. The first song books ever published were produced in this plant as were the largest books of any kind used for educational purposes. This first press and some of these books are still in existence in the museum in Philadelphia.

Among these early books were the first quarto Bible published in America in English. Frater Sauer also established the first type foundry in America. Among the early educators of the colony was Henry Bernhard Coster, the learned translator of the Septuagint.

The purpose of the colony was to establish schools and institutions of learning more advanced than those in Europe. For this purpose they built many buildings and placed them under the care of the eminent scientists from the most prominent colleges and universities in Europe who were members of the mystic order. To further carry out their plans in the establishment of higher learning and the advancement of science and industry it was necessary to build and operate forms of manufacturing unknown to the colonists.

For instance they built the first paper mills in this country to make a superior grade of paper and the fact that the scientific, religious, and educational books and magazines which they printed are still in excellent condition, testifies to the superior quality of the paper manufactured by them.

Sir Francis Bacon's principles on the advancement of learning was the plan followed and to this end they opened their lecture halls to all men and women who would express a sincere desire to study. Later they established a non-sectarian school for children which met on Sundays and whose studies covered practical subjects as well as religious ones. Records show that the children came from great distances and many families moved from distant points to Philadelphia that their children might have the advantage of the first Sunday school in America. This was forty years earlier than the first Sunday school established in Europe by Robert Raikes.

An astronomical observatory, the first in America, was also established and the largest instruments ever made for astronomical purposes were made by these Rosicrucians in their own laboratories. It was here that David Rittenhouse, a member of the Rosicrucians colony in charge of the observatory, gave to the world in 1769 the first defi-

(Continued on page 34)



## NEWS NOTES

### Fosdick's "Confessional"

New York.—Substitution of the confessional for the psychoanalyst's office is urged for Protestants by Rev. Dr. Harry Emerson Fosdick, pastor of the Park Avenue Baptist church.

He views the Catholic confessional as "an amazing service for the treatment of sick souls," and advocates a "renaissance of evangelistic preaching" to replace old style evangelism, "thrown out the back door" by modern Protestant Christians.

"For six years I have conducted—Baptist though I am—what I call a confessional," the pastor of the Rockefeller family told the Greater New York Federation of Churches yesterday. "I am not afraid to recover things the Protestants threw away—beauty of service and the confessional."

### Too Many Creeds

We are creed-ridden in these United States in that many church members are more sectarian than they are truly religious. There are 214,583 ministers in the United States, and 47,461,588 church members. Many of these ministers and thousands of their followers are Masons and Eastern Stars. There is, however, a great chance for improvement in our western religious life. God still rules the hearts of humans.—

### Masonic Review.

### Methodists Back Evolution

Memphis, Tenn.—Expressing belief that legislation which would "interfere with the proper teaching of science in American schools and colleges is futile and can serve no good," the Education Association of the Methodist Episcopal Church South went on record here today almost unanimously as opposed to such legislation. There were only two dissenting votes.

### Anti-Evolution Laws

The American Association of University Professors has started a movement for more effective cooperation of various groups in opposing the spread of anti-evolution legislation in the several states.

### Bible Bill Killed

Bismark, N. D.—The North Dakota House killed a bill which would have required copies of the ten commandments being placed in every school room in the state. A similar measure was turned down by the Senate.

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## Order Rosae Crucis By O. A. SEAVER

(Continued from page 32)

nite facts regarding the distances between the sun and the stars. His contributions to the astronomical and cosmological science are renowned and all of them were the result of his experiments in the laboratory and observatory in this colony.

Thomas Jefferson, who was also an officer of the Rosicrucian group, wrote of David Rittenhouse that "He has not indeed made a world, but he has approached nearer its Maker than any man who has lived from the creation to this day." Incidentally, we see by this statement that Thomas Jefferson was not the atheist that he has been pictured to be.

Dr. H. Spencer Lewis, Ph. D., F. R. C., Master of the Pristine church of America, when asked about this said, "It was merely because Jefferson was a mystic and nonsectarian in his religious views that he was dubbed an atheist by the orthodox churches of his day. This is further proved by the fact that while an officer of the Rosicrucian order he took the Christian Bible and translated parts of it into nonsectarian mystical language calling it the "True Bible." It was such a remarkable piece of work and paid such great homage to God as Divine Providence and the All-Loving Creator that congress appropriated a large sum of money and had the book reprinted under government supervision. This constitutes the first and only time that the American government ever printed a religious document and a copy of it can be seen in the files of the Congressional Library to-day.

At this time the Rosicrucian colony had grown from thirteen families living in thirteen homes to a group of over two thousand thirty structures under their charge. At this time they also had a library of many books especially made or purchased to carry out the library plan of Benjamin Franklin who was also one of the officers of the Order. In this colony the first move for the freedom of the negro slave was propagated. In fact the first petition to the American colonists in this regard was written by Magister John Peter Miller, the Master of the Rosicrucian organization whose tombstone still remains at Ephrata.

Watson, the national analyst and precise historian of the early facts of American history, relates in detail how the Congress of the United States petitioned John Peter Miller to translate the Declaration of Independence into seven languages so that it might be read and understood by the foreign members of their colonies. So it was Miller's hand, accustomed to the preparation of manuscripts and illuminated

documents for the organization, that engrossed the Declaration of Independence which now constitutes the greatest of all American documents.

This answers the often asked question as to who wrote or engrossed that famous paper and in the wording of it is to be found the mystical key using the same code that Sir Francis Bacon used when he wrote the Shakespearian plays. This code has always been the Rosicrucian cipher and is found in the documents and national papers of many countries.

Photographs made of the original Declaration of Independence through color screens and upon certain actinic plates reveal some words on every line written with a slightly different ink so as to give unusual emphasis in the photograph. When these words are read according to the cipher discovered a few years ago in the Baconian and Shakespearian writing, we find a prophecy of the destiny and future of the United States and its place in the world as the "land where the eagle spreads its wings." We find that this document has its ciphered message signed by Jabez and Agrippa both of which names are signed to many of the Rosicrucian documents as the mystic name of John Peter Miller.

During the same period the great seal of the United States came into existence. This little known story is one of intense fascination, and peculiar interest. Soon after the Declaration of Independence, Benjamin Franklin, Thomas Jefferson, and John Adams were appointed a committee to prepare a great seal for the new republic. They employed a French West Indian named Du Simitiere, not only to furnish designs, but also to sketch such devices as were suggested by themselves. Franklin and Jefferson as has been related were both officers of the Rosicrucian order.

In one of his designs, the artist displayed on a shield the armorial ensigns of the several nations from whence America had been peopled. On one side was placed Liberty with her cap, and on the other was a rifleman in uniform, with his rifle in one hand and a tomahawk in the other, the dress and weapons peculiar to America.

Franklin proposed a device of Moses lifting his wand, dividing the Red Sea, and Pharaoh and his host overwhelmed with the waters. For a motto, the words of Cromwell "Rebellion to tyrants, obedience to God."

Adams proposed the "Choice of Hercules," while Jefferson proposed the Children of Israel in the Wilderness on one side and Hengist and Horsa, the Saxon chiefs, on the other. Franklin

and Adams then requested Jefferson to combine their ideas in a compact description of the proposed great seal for the infant republic. This he did and in the office of the secretary of the state at Washington is to be found the original paper in Jefferson's handwriting.

Jefferson's device was approved by the committee and reported to congress on the tenth day of August, 1776. For some unaccountable reason the report was never acted on and the matter allowed to pass until March, 1779, Lovel of Massachusetts, Scott of Virginia, and Houston of Georgia were appointed a committee to make another device. They submitted a device of a shield supporting a warrior on one side with peace and her olive branch on the other, the seal to be four inches in diameter. This report was not accepted however and the matter again was tabled till April, 1782, when Henry Middleton, Elias Boudine, and Edward Rutledge were appointed a third committee. They reported as had their predecessors but the matter not being satisfactory to congress, on the thirteenth of June the whole matter was referred to Charles Thomson, its secretary.

In a monograph of the Amore college library of New York the description of the final device is exceedingly well presented. Before quoting from that however it is well to call to mind the fact that Benjamin Franklin, an officer of the Rosicrucian order, was in France on a secret mission for the United States, and John Adams, his friend and associate, was in London on a mission for the government also.

The final account of the acceptance as printed in this monograph is; "After vainly striving to perfect a seal which would meet the approval of congress, Thomson finally received from John Adams, then in London, an exceedingly simple and appropriate device, suggested by Sir John Prestwich, a baronet of West England, who was a warm friend of America, and an accomplished antiquarian and a Rosicrucian. It consisted of an escutcheon bearing thirteen perpendicular stripes, white and red, with the field blue, and spangled with thirteen stars; and, to give it greater consequence, he proposed to place it on the breast of an eagle, displayed, without supporters, as emblematic of self-reliance. It met with general approbation, in and out congress, and was adopted in June 1782; so it is manifest although the fact is not extensively known, that we are indebted for our national arms to a titled aristocrat of the country with which we were then at war. Eschewing all heraldic technicalities it may be thus described in plain English:

(Continued in May issue)



## NEWS OF PSYCHIC ACTIVITIES

*Psychical Research, Spirit Philosophy and Phenomena*

### *Are There Gnomes?*

The Australian press has reproduced the following report of strange happenings in Gloucestershire:

Gloucestershire has been startled by the discovery of a Lilliputian being living in the Poolway Colliery. Miners who were exploring some old workings caught a mysterious creature, 14 inches high, with a round head of the size of a teacup, strikingly resembling a human being.

It was covered with soft brown hair, had two eyes, with eyebrows and eyelashes, little round ears, and a flat nose. Its mouth contained a fine set of pearly white teeth. It had a short neck, tiny arms, perfect hands, robust legs, 4½ inches long, and human-shaped feet.

When trapped it snarled like a monkey. It was in such an extremity of fright that it lived only an hour. The miners left the creature lying on a coal bank, but when they went to investigate next day it had disappeared. They believe it was retrieved by relatives from a miniature tribe.

The story was at first regarded as a fantasy of drunken imagination, but it was suddenly confirmed by a family living at Coleford, and seemingly proves the existence of sub-human subterranean beings.

Mrs. Gwilliam, while serving supper, was alarmed by a movement in the coal scuttle. Her daughter screamed on seeing a terrifying little creature, like a tiny half-caste miner, with well proportioned and shapely hips, and a smiling face, seated on a lump of coal. Mrs. Gwilliam's husband, in view of the children's hysterics, threw the scuttle out of the front door.

### *Mermaids? Baron Says "Yes"*

Mermaids exist, says Baron De Fernig, a Dutch nobleman now visiting England. Baron Fernig has spent most of his life in South Africa and Kenya.

Mermaids, the baron says, are queer fish caught by Swahili fishermen off the coast of East Africa, north of Mombasa. They have heads with protruding eyes and a growth strangely like hair. Although they have no arms, the body down to the middle has a quite distinct likeness to the human form. They are more than five feet in length.

"The flesh is very shriveled and scaly, but to the touch is quite the texture of skin," Baron Fernig said. "The natives are very fond of the meat. So marked is the resemblance of the

fish to human beings the natives are required to give very particular details to the officials before the fish can be sold in the market.

### *Here's Screaming Ghost*

More than 1,000 Indians and whites are today discussing the thrill they had over the recent annual visit of the "Screaming Ghost" of Blackbird Hill, near Winnebago, Neb.

Watching for the ghost has become an institution around Winnebago. Each winter on a certain day hundreds of Indians and white people pack their picnic baskets and trudge up Blackbird Hill to hear the screams and see the sights. About midnight the ghost comes out.

The screams last five minutes, they say, but the sights are extremely short—sometimes there being no sight at all. But the screams always are heard.

The ghost appears as a tall woman, dressed in white—a shadowy and mysterious figure. The apparition is wafted to and fro by the wind and appears to wring its hands and to utter shriek after shriek.

The Indian tradition is that the ghost is that of a white woman settler murdered by Chief Blackbird, famous Omaha Indian leader. The story goes that she was burned to death with her two children in a log cabin that stood on top of the hill.

### *Woman Kills Self As Dream Wooer Vanishes*

When her dream wooer vanished, after they had adventured afar in imagined romances, Miss Lulu Morden, wealthy manufacturer, of Waterbury, Conn., considered life unlivable. This was the explanation of her suicide, given by a neighbor.

The woman was found in a gas-filled room of her 16-room house. Miss Morden had told her, the neighbor said, that each night in her dreams she and the man she worshiped lived a life of high adventure. They talked to each other and journeyed hand-in-hand through the land of dreams.

### *Telepathy Proven?*

A case of mental telepathy is reported by Prof. Carl Gruber, noted psychologist of Munich, Germany. A mother read each night in the bedroom of her sleeping child. In the morning the child narrated its dreams, which in numerous cases were found to correspond exactly to the contents of book or magazine read by the mother.

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*Editor of the Occult Digest*

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## Psychic Feats

### —At Chicago Mansion—

President Emeritus Harry Pratt Judson of the University of Chicago was there, and Dr. James H. Breasted, famed Egyptologist. Drs. Shailer Mathews and Theodore G. Soares of the Chicago University divinity school, and Maurice L. Goodkind of the medical school, were there. So were Lessing Rosenthal, Dr. Louis Mann, Harold H. Swift and other important Chicago south-siders—all at the home of Julius Rosenwald, philanthropist, for a party as distinguished as it was unusual.

The chief guests were Edward Lasker, chess wizard, and a swarthy gentleman whom he had found in Manhattan, a gentleman with a queer eye and rapt manner, Asander Khaldah Bey of Egypt. Mr. Khaldah performed some feats for Mr. Rosenwald and his guests that made them not only curious but distinctly uneasy.

He took Mr. Rosenwald by the hand and, without asking, correctly stated the name of his dead mother: "Augusta Hammerslough Rosenwald." Dr. Goodkind thought of the medical term for a rare disease, a term occupying several lines of news-print. Mr. Khaldah concentrated, could not pronounce the term but spelled it out correctly. Mr. Swift was informed of the date and place of his father's birth. Dr. Breasted wrote out a sentence in Arabian and hid it. Mr. Khaldah recited it sight unseen. He stood 20 or 30 feet from his marveling audience and drew for them geometrical designs they pictured mentally; uttered correctly combinations of figures in the hundred-thousands; rendered pieces of remembered music. When they departed, not one of the distinguished guests had a satisfactory explanation for what they had beheld. Dr. Lasker, a student of mental matters, assured them that Mr. Khaldah's feats ranged from those familiar in telepathy to others for which there were only two or three precedents. Another "seance" was arranged at the home of Dr. Albert Abraham Michelson, the psychist whose work helped Einstein to his classic theory.

Simultaneously, British notables, headed by Director Harry Price of the National Laboratory of Psychical Research, pondered the antics of coins, which were invisibly pitched across a room where they were observing, under strict control conditions, one Eleonore Zupan, 13, cheerful, chunky Rumanian wench who had announced: "The Devil has come with me to London. The Devil is very pleased to come to London, for he hopes to find plenty to do here."

## Emotions on Canvas

a black and unyielding ceiling.

A mad figure of green whirling through a chaotic blue and bespattered with great blobs of blood is "War," which a stanza describes

*Depriving man of sense and decency*

*War, madly spilling blood,*

*Befouls the universe*

*Most aptly seconded by printed lies.*

"Vanity" somehow manages to be humorous, and almost cubistic. The backward-slanting lines of reds and blues suggest a female figure against a yellow background trailing its robes in brown mud.

One of the most striking of the paintings is "Confusion," represented by heavy beams in vivid red, green, yellow, brown, blue and gray hanging in jangling masses of wire. By using queer shades of coloring in his shadows, the artist has obtained a very unusual effect.

*Confusion's a reminder how it looks*

*When, as the saying goes, one finds one's thoughts*

*At sixes and sevens.*

"Ambition" is represented by a mass of types of building materials or forms and shapes of building materials in yellow, white, pale purplish-pinks and blues, with a blue sky overhead—one kind piled on the top of another, each typifying a certain kind of experience in life which goes toward building our individual ambitions. The movement of the painting is upward.

*Up higher and higher, to the top of all*

*Ambition soars.*

*Essentially though fine and noble,*

*It's bound to fail*

*If uncontrolled by sense*

*And equanimity,*

*is the legend the painting carries.*

"Hypocrisy" is so simple in conception as to be fundamental—a two-sided figure on a two-sided background, a divided column. One of the sides shades from pale gray to black and the other or sunnier side from pale yellow to deep orange. Its stanza is:

*A sorry wight, indeed,*

(Continued from page 23)

*Hypocrisy*

*Will blandly whisper, "Yes!"*

*Whilst meaning "No!"*

It is obvious that all the paintings cannot be called representations of the human emotions, in the strict sense of that word from a psychologist's viewpoint. One of the most delicately beautiful of the paintings, for instance, is his "Symphony," creamy yellow organ pipes floating among the white drifting clouds of a deep blue sky.

"Speed" is merely the artist's conception of an abstract idea, striking because it is so simple—darting shafts of color and curling wires that do not become lost in the background, leaving the impression of uninterrupted endless movement around the world or out in space. It carries the philosophical observation that

*With grim determination,*

*Misled by idle hope,*

*Speed rushes on ahead in all directions,*

*Making a sorry mess of peaceful life,*

*Pursuing madly goals it does not see.*

A school teacher, when the vivid water colors burst upon her vision while she was taking a group of youngsters through the National Museum, "parked" the children outside the room so that she might enjoy the paintings uninterrupted by dozens of questions. She halted and gazed intently at "Birth," a pale blue light, representing the soul bursting forth from a dark brown and black background. "I have a child of my own and I know what that means," was her only comment.

The caption on the picture is:

*From darkest agonies of pain and fear,*

*Birth valiantly conquering e'en death*

*Bestows life's simple joys and sorrows*

*Upon a soul newly revealed*

*Giving its message thus,*

*Be brave and fight.*

One of the most interesting things about the paintings is that, though they represent abstract ideas, conceptions or emotions, the conception of each is so simple that the meaning is almost at once unmistakable. Virtually all of Kubinyi's figures are of recognizable form.

Copyright by Public Ledger

## Pitch Black (Continued from page 14)

ten the piece intentionally as a piece of black art—and was it not achieving the very effect it was designed to produce? Indeed yes.

AND then there is a third composition of mine which is not entirely free from the suggestion of *diabolism*. It is a strange, weird little ensemble of hidden emotions—absolutely indescribable in the words of any language—but which carries an occult message of passion and unwritten delight straight to the emotional centers—heart, brain—what you please—of the hearer. It is called "Lament et Danse Perse," and the first few bars of the

second part of this composition which, as a whole is wild and fantastic as a Satanic revel, peculiarly stimulates the amorous desires, and could indeed be put to purposes beyond those of the conventional recital.

There may be something occult in this—something I cannot explain. But of this I am certain—the most lovely of arts—music—and the most lovely of all the musical expressions—the violin—may be the most powerful agencies of the Black Art of which human sorcerers may make use. And then, indeed, pitch is really black.



# BORDER LANDS OF SCIENCE

*A Record of Scientists' Approach Towards the Occult*

## Blame Next War On Poor "Old Sol"

Moscow.—Sun Spots are responsible for the present epidemic of influenza, in the opinion of Professor A. L. Tchijevsky of Moscow University. In a paper sent to the recent convention of the American Association for Advancement of Science in Philadelphia he predicted another great war in 1929, due to solar agitation.

Most bacteria are not poisonous for human beings, the professor explained, provided they are not acted on by the sun. He believes that by isolating the human organism from solar influence a quick and effective cure for influenza will be found. He also ascribed typhoid fever, hydrophobia and the bubonic plague to sun spot activity.

"Man," he said, "is the slave of the sun and its vast electrical power. His welfare and behavior are not regulated by Providence or the human will, but by the sun's electro-magnetic force upon the earth, which is one common organism, of which man is only a part."

"The greatest cholera plagues occurred during maximum sun spot activity. These sun spot periods occur regularly, in cycles of eleven years."

## Noisy Faces

"It is possible to distinguish your face from other people's faces by the noise it makes," said J. L. Baird, the television inventor in a lecture in London last week. He then proceeded to demonstrate.

He explained he had discovered transmissions of pictures by the television system were received as sounds by telephone or radiophone, each object or scene having its corresponding vibration.

In his demonstration he used pictures of various persons, and then of a matchbox, a pair of scissors, a hat and a cabbage. One face made a sound like a saw, another like a pneumatic rivetter, while the hat purred softly. The cabbage's image emitted a noise like a man gargling.

## Mechanical Senses

Teaching the deaf to "hear" with their eyes is now a practicable possibility, according to J. W. Legg, research engineer of the Westinghouse laboratories and inventor of a new device known as the "Osiso." The instrument translates sound vibrations into visible waves which are reproduced on

a tiny mirror. Although the principle of the device is old, this is the first time it has ever been applied to a portable instrument. Experiments now being made are expected to lead to development of a device to be carried in the pocket. By watching the mirror it will be possible for a deaf person to understand ordinary conversation and even plays and music.

## Snakes as Medicine

Dried snakes and lizards are still popular remedies in parts of France. As late as 1889 the dried flesh of the viper was described as a drug in the authorized medical dictionaries.

The singularity of some of the "old wives'" remedies in certain French provinces does not prevent them from being effective. Sometimes they are more successful than the drugs elaborated by modern chemistry.

One doctor from Bédarieux says that in many houses in his district driedadders are preserved, and when any member of the family catches a cold or suffers from chills and fever, he is given a dose of liquid prepared from pieces of the dried snake boiled in water for a quarter of an hour. This opens the pores and causes the patient to perspire.

Pieces of dried snake are also sold by chemists to drive away, amongst other things, the rosy rash that accompanies measles.

In another district peasants treat chills and fever with viper-brandy, and it is related that when Queen Anne of Austria was taken ill with a violent fever in 1663, her attendants were urged to give her powdered viper. "Serpent tea" has always been regarded as a powerful medicament in one district.

For a long time the viper formed the base of a popular preparation known as theriac, used as an antidote to bites of poisonous animals.

## Color and Happiness

Colors have a very decided effect upon the happiness of children, according to Dr. Harold Pritchard, an English child specialist.

Dr. Pritchard holds that if children are left to their own choice in selecting the colors of their clothing they are happiest.

Well children invariably lean toward greens and yellows, he says. These are considered the most restful of all colors. Red is stimulating, but black is very depressing to children, he says.

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## Astrological DAILY GUIDE for April

By Haasan Osiris

1. Favorable business aspects operate. Ask favors. Seek employment.
2. Same as yesterday. Excellent benefic aspects are in operation.
3. Avoid disagreements. Rest. Recreate. Do not travel.
4. Write important letters. Make appointments. Sign agreements.
5. Not good for important affairs. Best to remain quiet.
6. Attend usual duties. Much progress can be made by attending strictly to duty.
7. Unfavorable. Be careful.
8. Good aspects predominate. Push all affairs of importance.
9. Same as yesterday. Strive to accomplish much. Travel.
10. Not good for visiting. Avoid arguments.
11. Avoid haste and waste. Beware of anger. Push business.
12. Unfavorable most of day. Only a few hours in P. M. favorable.
13. An unfavorable day. Be careful of accidents and fire.
- 14.—Avoid all important things. Do not push business extensively.
15. Do not travel. Attend usual affairs only.
16. Attend private or personal business matters. Correspond.
17. Travel. Attend meetings. Visit. Write letters. Entertain. Recreate.
18. Avoid discouragement and nervousness. Mostly unfavorable.
19. Same as yesterday. Guard health.
20. Good for psychic matters. Unfavorable for business.
21. Good for all affairs. Ask favors. Seek employment. Make new plans.
22. Same as yesterday, but avoid investments and removals.
23. Mixed vibrations rule the day. Use care and a great deal of work may be accomplished.
24. Good for all religious affairs, social gatherings, etc.
25. Especially good for new projects. Push personal affairs.
26. An unimportant day. Be careful.
27. Same as yesterday. Postpone important dealings.
28. A mysterious day. Unexpected things may occur. Be prepared. Avoid excitement, worry and accident.
29. A good day for business, personal and domestic affairs.
30. Some evil influences operate, but can be overcome with well planned efforts. Attend strictly to duties. Avoid argument and travel.

## MY STARS—AND WHAT THEY TELL ME

*Influence of the Moon at Birth*

By Haasan Osiris

IT IS convincing to those who have studied Astrology, that the things of the Earth and the Planets are closely inter-related and that they sympathize each with the other.

After many years of extensive Astrological research and practice, conclusive evidence that the Planets do rule over humanity and all things Earthly, has been obtained.

Those who regard Astrology as a superstition will disclaim this statement, but no manner of boisterous speaking or denunciation through the press or otherwise can drown the truth, for it is only necessary for the open minded person to gain a working knowledge of Astrology, to learn when certain influences will operate; then tabulate them and observe whether they agree or not. Personal prejudice or desire to stand before the public in a glittering account of falsities, such as some few radicalists try to stuff down the thinking public's throat, can not possibly appeal to anything but ignorance, for it is only necessary to watch the influences from day to day and see if the mind does or does not react to them, either consciously or subconsciously. In looking back over a few days we perhaps find the reason why some days seem dark or discouraging as the Planets were in adverse positions. This, then could not possibly be auto-suggestion for many a day slips by without consulting the usual Daily record of Planetary Influences.

The following list of fortunate and unfortunate days is very general, and might possibly be modified in the personal horoscope, but it is of course accepted in such published articles that they naturally have to be of a general nature, inasmuch as correct information can only be given when working with individual horoscopes. However the following list will be found useful and helpful to many people.

Males born on the following days will be unfortunate in speculation, love, marriage, and will be great rovers. Usually longing to change or travel often. They are also subject to becoming entangled in peculiar intrigues, deceitful friendships, and liable to many accidents. They are hard to please and often suffer from losses which come unexpectedly. Losses, sometimes come in the form of sudden

unforeseen expenses, etc. They should guard their health carefully and try to engage in some useful occupation. Idleness is the brooder of discontent with them. January 3, 4, 10. February 5, 6, 7, 12, 13, 19, 20, 21. March 5, 6, 10, 11, 12, 13. April 16. May 12, 13, 20, 21, 25, 26, 27. June 1, 2, 9, 10, 16, 17, 22, 23, 24, 30. July 3, 4, 10, 11, 25. August 3, 4, 10, 11, 16, 17, 18, 23. September 10. October 3, 4, 7, 9, 10, 11, 16, 17, 31. November 1, 3, 21.

The following dates are unfortunate for females in the same things as given for males, with the addition that those born on these dates should not elope or marry in haste as there is great tendency for them to do so. January 5, 6, 14, 20, 21, 31. February 2, 3, 9, 10, 16, 17, 22, 23, 28. March 1, 2, 8, 9, 11, 16, 17, 28, 29, 30. April 24, 25. May 1, 2, 9, 17, 22, 29, 30. June 5, 6, 12, 13, 15, 18, 19. July 3, 4, 31. September 9, 16. October 20, 27. November 9, 10, 21, 29, 30. December 6, 14, 21.

Males born on the following dates are very fortunate in love, marriage and business. But it must be remembered that they should be engaged in their most fortunate lines, and use judgment in their love affairs. If their affairs are properly managed they should gain great success. January 12, 14, 16, 24. February 1, 2, 23. March 4, 15, 20. June 7, 14, 26. July 2, 28. August 29. October 6, 12, 15, 25, 28. December 9, 12, 23, 27.

The following dates are fortunate for females in the same things as told for the males, if their birthday occurs on these dates. January 1, 2, 15, 25, 26, 28. February 11, 21, 24, 25, 26. March 10, 24. April 6, 15, 16, 20, 28, 30. May 3, 13, 17, 18, 31. June 10, 11, 14, 15, 22, 30. July 9, 14, 15, 28. August 6, 7, 10, 11, 16, 17, 20, 25. September 4, 8, 17, 23. October 3, 7, 16, 19, 20, 24, 25. November 5, 14, 20, 22, 28. December 14, 19, 25, 30.

From observation of thousands of horoscope charts, nearly all females have two important years when many changes may occur in their lives. They usually experience some great change in their twenty-fourth year, but a still greater one in their thirty-first year. It can not be said whether it be good or evil, so they should be on their guard.

The two important years of every male's life are at the ages of thirty and forty-two. These may also be either good or evil and all precaution should be observed at these ages.

Next Month: Meaning of the Zodiacal Symbols



## Moral Serum

### A Cure for Thought

I breathe properly.  
My digestion is good.  
I feel absolutely calm.  
My physical strength is increasing.  
All my organs function normally.  
I am becoming gay, contented, full of confidence in myself and in life.

My memory is excellent and I do not forget anything of importance.

A new Coue has arisen. He is Dr. Pierre Vacht, who has been investigating the workings of the human mind for fifteen years, and he claims that if his formula, which begins with the seven sentences quoted, is repeated every morning and evening, good health can be guaranteed, say London dispatches.

"A person's thoughts make him happy or unhappy, sane or insane, healthy or unhealthy," he says.

The great individual problem is therefore, to drive destructive thoughts out of one's consciousness and, at the same time, to attract the thoughts that will make one happy, strong and healthy.

"We can do this thru the imagination, if we train it to hold vivid images of constructive thoughts, and the latter then will be manifested in our lives. The constructive thoughts must be continually repeated like piano exercises, otherwise they slip away."

The formula which sick or unhappy people should use thrice daily, and which he calls a "moral serum," consists of the seven sentences already quoted, and the following in addition:

I am becoming gay, contented, full of confidence in myself and in life.

I am dominating anxiety, fear, nervousness, and other paralyzing emotions.

My memory is exact and rapid, my assimilation alert and correct, and my will unflinching.

I am cultivating my aptitudes to the extreme, and acquiring competence and superior ability.

Whatever the moment offers me I do well, despite anything that may occur to distract or worry me.

My worries and anxieties are disappearing and I shall no longer be troubled with them.

I feel better every day, both physically and mentally.

My memory is excellent and I do not forget anything of importance.

I have a greater resistance every day to the little vicissitudes of life.

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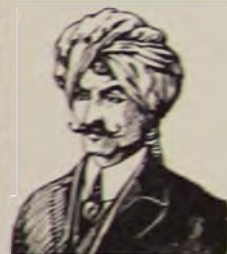
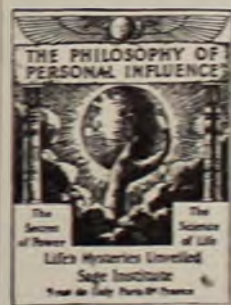
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## Your Handwriting

(Continued from page 21)

years devoted his time to the study and perfection of the escharotic method of curing cancer. Early in his career and at a time when scorn of the bitterest kind was turned on him, Dr. Nichols engaged the lady who prepared this specimen as an assistant in caring for his first patients. During the more than thirty years that Dr. Nichols devoted to perfecting the escharotic for cancer treatment and cure, this woman stood by him, and many times carried the responsibilities of hundreds of lives, as well as great commercial obligations. Finally, at the time of the death of Dr. Nichols, she was left to assume the responsibilities of his work as well as her own. Throughout all of this time those who have known her most intimately assert that she has never complained nor whimpered. Instead she has carried on, expressing her devotion to her work in these words: "If we can only cure more folks. That is all. It is making people well that counts. It isn't what I do that counts. It is the benefit that we make possible for the man or woman who has lost hope." And this is the type of life she has lived, for though possessed of culture and personal dignity, she has never let one single personal element influence her when it has been a matter of the cure of the cancer patients in her care.

All of this might be expected however, for there is an intense love for people shown in the forward slant of all her letters. Other qualities of this writer will be touched upon later in discussing the various arts, and aspirations and ambitions.

### All Want Happiness

All normal men and women want happiness, but if you were to interest the writer of the first example in the writer of the fourth, and the acquaintanceship should develop into a temporary affection resulting in marriage, you would have merely accomplished the physical uniting of two people who could never be one in

spirit. Their interests would never coincide, but would always conflict; their thought would always run in counter channels. The warm, expressive affection of the writer of the H-slant writing would annoy the writer of the back-hand, and the cold aloofness of the C-slant writer would chill the other to the very heart, and would tend to turn that expressive affection into the burning hate out of which endless tragedy would almost certainly come.

It is such misguided or unguided attempts to find happiness that fill our newspapers with murder stories, and accounts of suicides, and our divorce courts with family scandals. Two individuals so directly opposed to one another could not indeed live in near physical association in the same house without creating a turbulent sea of dislike, distrust, and eventually hatred that would boil forth in some fashion destructive to the happiness of both; and all too frequently not only of both, but others as well.

As this is true, it becomes of the most vital importance to consider these possibilities in forming life-time attachments, in reaching out for happiness in the years to come. The heart of man and woman will not be denied, and to attempt to stifle either one by tying to a disposition so different from their own is to invite disaster.

Give close attention to the fact that the writing in Example Number 4 is very small. If it were large, then we might look for ardent affection, rather than the cold reserve or austerity of the small-hand writer. It is in this regard that the size of the back-hand writing is expressive when on the slant from C to D. Keep this fact in mind. The cold nature writes back-hand small, and in those exceptions where we find the C to D backhand large, we may find the warmth of affection which might exist under the forward scale.

## The Birth of Spiritualism (Continued from page 30)

was all I heard on Sunday. There is only one floor, or partition, or thickness between the bedroom and the cellar. No place where anything could be secreted to make the noise. When this noise was heard in the bedroom I could feel a slight tremulous motion or jar. . . .

"On Monday night I heard this noise again, and asked the same questions that I did before and got the same answers. This is the last time I have heard any rapping. I can in no way account for this singular noise which I and others have heard. It is a mystery to me, which I am unable to solve.

"I lived in the same house about seven years ago, and at that time never heard any noises of the kind in and about the premises. I have understood

from Johnston and others who have lived there before—moved there that there were no sounds heard there while they occupied the house. I never believed in haunted houses or heard or saw anything but what I could account for before.

(Signed) "WILLIAM DEUSLER."

"April 12, 1848."

To the same effect is the testimony of the following persons whose certificates are published in the work alluded to, namely: John D. Fox, Walter Scotten, Elizabeth Jewel, Lorren Tenney, James Bridger, Chauncey P. Losey, Benj. F. Clark, Elizabeth Fox, Verneia Culver, William D. Storer, Marvin P. Losey, David S. Fox and Mary Redfield.



## ARCHAEOLOGY

*What the Reverent Spade Is Uncovering  
of the Past*

### Tut, Tut Again!

Reports from Egypt indicate that another epochal discovery may impend in the tomb of Tut-Ankh-Amen where the archeologists have been working with tedious care during the "season" for several years. The two inner chambers of the tomb have been explored and more than thirty caskets, as many good-sheathed shrines and a number of carved and jeweled ceremonial boats have been found.

It might have been expected that these beautiful and priceless articles would end the accumulating marvel of this most impressive archeological discovery in modern times. But the careful measurements and tapings of stones in the mortuary chambers have revealed a secret passage leading directly beneath the Pharaoh's sarcophagus. None of the exploring party knows what may be found there. Some think it may be the mummy of his queen, Ankhes-Nes-Amen, who survived him. The disturbed condition of the funerary articles about Tut's sarcophagus would be explained if the tomb was reopened at a later date for the burial of his widow.

The disorder in the chamber puzzled scientists because, while it seemed to indicate a visitation by thieves, there was no accounting for their failure to remove the vast treasure of gold and jewels that remained.

### Good Teeth Then!

Early in November, Dr. J. C. F. Siegfriedt, of Bearcreek, Montana, discovered in the Eagle coal mine, near that town, a fossil tooth greatly resembling a human tooth. If this tooth really is human, it is probably, says Dr. E. E. Free, the most important fossil ever found. Dr. Free writes in his *Week's Science* (New York):

"The geologic formation in which Dr. Siegfriedt found it belongs to what is called the Eocene period. This formation was deposited perhaps as long as 75,000,000 years ago, certainly over 70,000,000 years ago. This is far more ancient than any remains of man previously discovered anywhere on earth.

### Find Stone Relics

The Hague.—Ancient stone heads and urns, believed to be 2,000 years old and belonging to the Gallo-German tribes, have been discovered in the Dutch province of Limburg.

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## How Science Sees Sound

THE LECTURE DEVICE by which vibrations are recorded in a series of zigzag lines is familiar to all high-school students of physics. This "oscillograph," simplified and modified by J. W. Legg, research engineer of the Westinghouse Company, is likely, he thinks, to render great service in a variety of fields. Mr. Legg's "osiso," as he calls it, may be used, for instance, to enable deaf persons to understand speech by viewing the audio-frequency waves of the output of any good radio receiving set or telephone. A spot of light, reflected from the tiny mirror of the galvanometer, moves back and forth on ground glass so as to follow the instantaneous changes in the current. A rotating polygon of mirrors gives a time component to this moving spot of light so that an observer may see waves of light. When a high note is being viewed, many oscillations are apparent with each sweep of each mirror. When a low note is being viewed, but few oscillations appear for each sweep. We read in the *Westinghouse News service* (New York):

"Each vowel sound has certain characteristics of wave shape. The waves change with pitch and with different voices, but certain similar characteristics remain for each vowel sound.

"Any ordinary telephone microphone may be connected in series with one or more dry cells and the vibrator ribbon of the osiso. One may speak into the microphone and see the voice waves dance in the rotating mirrors. No photographic action is required. A deaf person may be taught to understand speech through sight in a class similar to that carried on to teach them to understand speech by feeling the vibrations of a telephone receiver. Such instruction would take much time, but it seems probable that the sight method would be fully successful, and probably much more so than the method of reception by feeling.

"The human ear can not catch impressions of sounds which are not repeated. With sight this is not required. One can not say the vowel 'e' without repeating the characteristic's wave-cycle dozens of times. A high-speed osiso-gram ten inches long would show but a fraction of a quickly spoken vowel, yet that small fraction would contain the characteristic wave-form repeated many times. A film fifteen inches long with intermittent exposures one inch long would fully cover the characteristics of the word.

"This intermittent high-speed record could be obtained with a differential shutter arrangement. If the film drum rotates in a helix, a very large number of individual exposures may be obtained

on the one film. When this film is flattened out it will be a page of true 'phonetic' writing, under which writing may be printed the usual characters as in any book. Thus, a text-book may be prepared.

"The osiso lamp will operate on three or four dry cells and give light enough for several persons to see the waves simultaneously. The osiso does not weigh one-tenth as much as the old arc-lamp oscillograph, and costs approximately one-fifth as much."

Widely varying uses for the device are pointed out by its inventor in an interview printed in the *New York Times*. Mr. Legg says that not only can it be hooked into a radio set, so that the totally deaf may hear radio programs, but it can be attached to a telephone, so that the deaf can make use of that instrument. The reporter goes on:

"To do this, however, it was explained that the deaf would have to learn how the picture of each sound looked to recognize it instantly. This seemed like a difficult task to some observers yesterday.

"More immediately feasible for the deaf, as demonstrated by the inventor, was the use of the machine to learn how to speak properly, both as to pronunciation and voice modulation. With a picture of a word properly spoken, or even sung, placed before him, a deaf child might speak the word into the osiso, repeating it until his own voice made the same picture as the model. Then the child would know he had spoken the word correctly.

"The uses of the machine are not confined to the deaf. It can be used to test and improve the quality of singers' and speakers' voices. It also has important industrial and war-time uses.

"The inventor explained that by its recording of sound upon a film, to be studied at leisure, or by its moving immediately before the eye like a motion-picture, the osiso would aid engineers in eliminating the vibration of machinery, in measuring the speed of projectiles, in determining the recoil action of guns, and in finding oil.

"Carried in an airplane in warfare, it was explained, the osiso would enable flyers to drop films of all sounds back of the enemy lines to their own headquarters, in this way giving the position of the enemy's artillery. Then, when the osiso-equipped batteries started shelling the artillery thus reported to them, flyers could check the accuracy of shells and guide the gunfire by the same methods.



## Poppy Slaves

### —Noted Opium Eaters—

Though opium was known to the Greeks, the vice of opium-eating is relatively modern, having its apparent origin in Asia Minor, whence, with the propagation of Islam, it spread to Persia and the East. Since then the soothing qualities of the drug have been lauded by many a pen. Milton sings that

Sleep hath forsook and given me o'er  
To Death's numbing opium as my only  
cure,

while Matthew Arnold writes of "The phantasmagorical world of novels and of opium"; Byron exalts the sublime tobacco of the Moslem that "rivals opium and his wives"; and De Quincey exclaims, "Thou hast the keys of Paradise, O just, subtle, and mighty opium!"

Yet other writers have looked upon the tragic side of the drug's potency, as when Tennyson asks, "Has your opiate then bred this dark mood?" and Shakespeare puts into the mouth of Banquo the lines:—

Or have we eaten on the insane root  
That takes the reason prisoner?

Pepys tells us of going "to see an experiment of killing a dog by letting opium into his hind leg."

Thomas De Quincey, most famous of them all, had been removed from one school on account of a severe illness "that threatened his head," had run away from a second scholastic establishment, and had lived by himself for some time, when one night a toothache drove him out of bed to plunge his head into a basin of cold water. The inevitable result of sleeping with hair thus wringing wet was a severe attack of rheumatism, for which a college chum prescribed opium. Thereafter poor De Quincey was the slave of the poppy.

We are told that the typical opium-eater is lean and pale with dull, glazy eyes, a sufferer from nervous irritability. Some trace of this description may be discerned in the appearance of Samuel Taylor Coleridge.

Physical pain drove Lord Clive to opium, which had been brought to his notice through the monopoly of opium-growing in India passing to the East India Company after his victory at Plassey. It so affected his reason that he died by his own hand.

Some persons may apparently be immune from its effects. John Harriott, in his "Struggles Through Life," relates that having seen the extraordinary effects of opium abroad he was surprised at finding that eighty drops had no affect upon himself.

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## DREAMS

*Your Dreams Psychically  
Interpreted*

*K. G. Canada*

Your dream was an occult experience; disturbances from indigestion are of an entirely different aspect. One has an intelligent action while the other is quite the reverse. The purpose of the photograph of your father was to individualize you as a personality. Being torn in the middle signifies distress. "Investigation society" stresses the nature of the distress. The word "Elgin" means "watch." Interpreted it would read, watch investigation concerning distress. The words "Ba Ba Agog" have an occult meaning or a numerical significance. Jogging along in a farm wagon means a safe journey. Ba Ba Agog carries the idea of reaching the goal of your desire; connected it would read, "Reaching the goal of your desire without mishap." You are apprehensive of the occult—you need not be. Latin or Greek, the words "Ba Ba Agog" has no significance; you were astral body traveling or manifesting in spirit. Keep a record of all your experiences with date attached. Let friends scoff; only the thinker is in a position to scoff.

## This To YOU

THE January, 1925 issue is now out of print. However, the first number was complete in itself. Look over the contents of the remaining 11 issues, with their continued articles and send in

your order without another minute's delay or you may be too late as we only have a limited number on hand! The contents tell the story!

### PARTIAL CONTENTS

**JANUARY.** A Prophecy for 1925-1930 (already coming true)—Mystical Interpretation of "Evolution"—Who Are The Fake Mediums—The Assassin—The Wall of The Unborn Soul—A Puzzle for Shakespearians to Unravel—An Apostrophe to The Soldier and The Sublimation of Sacrifice—Margaret Fuller—On The Principles of The Occult—Individuality and Personality—How To Discover the Involuntary Mind—Reaching Mars by Thought Waves—The Sunbeam and The Soul—Some Stirring Thoughts and Needs—What Is Truth—Theosophy—Invisible Helpers of the Resurrection Order—The Appeal of the Divine Mysteries—You Are as You Are, and Diet—Tuning In—A Wrath From Babylon.

**FEB.-MARCH.** Does Radio-Telepathy Record Voices of The Living Dead—When Man Dies at 50—The Professor's Wives—Who, How and When To Love—Confessions of an Occultist—Turn Me Over—How Can I Become a Master Genius—Ancient and Modern Reformers—Spiritual Dynamite—Occultism Simplified—The Psychological Effects of Certain Drugs—The Oxygen, one of 19 Chemical Types of People, and their Diet—The Golden Rule—Mayan Occultism—My Stars (Feb.-March)—Expression and the Soul—Thought Force in Telepathy—Shall We Burial The Human Race—The High and the Low.

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**AUG.-SEPT.** A Message To the Churches—Dead..Dead..Dead..—Can A Woman Sin—Your Life After Death—The Astral Lover—Are You A Suggestible Somnambule—The Sulphur, one of 19 Chemical Types of People and their Diet—The Scientific Principle of Psycho-Analysis—Occult Chromotherapy—The Alchemy of Color in Your Everyday Life—Mahatma Ghandi—The Evolution Inquisition or Hell Bent for Heaven—Evolution—My Last Hour—Confessions of an Occultist—Your Stars (for Aug. and Sept.)—How To Prove Your Psychic Experiences in Astral Body Travel—Prophecy of W. J. Bryan—A Retrospect, A.D. 3075.

**OCTOBER.** The Thinker—Which Law—The Calcium, one of 19 Chemical Types of People and their Diet—The Bunk About Hypnotism—The Astral Lover—The Philosophy and Occult Significance of Chiropractic—The Origins of Astrology—A Pedagogic Thought from Darwin—Fear—What Is It—The Greater Christianity—My Stars (for October)—Psycho Analysis and Child Training—Things Kept Secret from the World—The Alchemy of Color (Occult Chromotherapy)—Astrology and Fatalism—Money.

**NOVEMBER.** Eternity—Can a man Sell His Soul—How To Know The Criminal Type—The Psychology of Love—Successive Embodiment—The Phosphorus, one of 19 Chemical Types of People—Your Life After Death—Things Kept Secret From the World—Psychoanalysis and Child Training—Your Stars for November—Origins of Astrology—Occult Chromotherapy, or The Alchemy of Color—Who are The Magi—Biographs of the Late Camille Flammarion, Rudolph Steiner, Sir William Barrett.

**DECEMBER.** Birth—The Mystery Miracle—The Samaritan—Secrets of High-Pressure Salesmanship—The Great Sin—The Sodium, one of 19 Chemical Types of People—Occult Chromotherapy, The Alchemy of Color—Psychoanalysis and Child Training—Your Stars for December—History and Influence of Astrology—Our Search for Happiness—Mental Familiarity—Human Eyes and Vibration.

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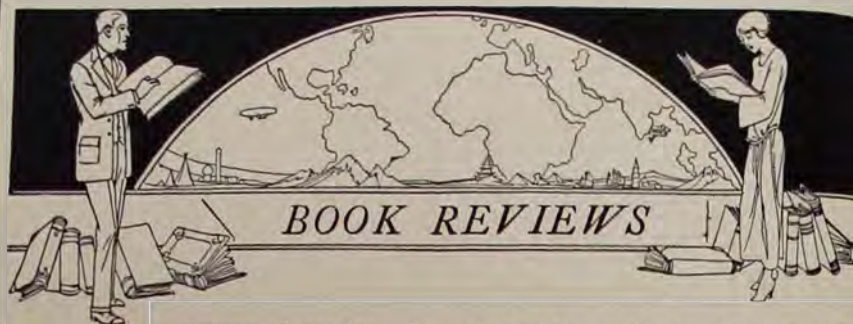
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I do not like "mystery" stories. I consider them a waste of valuable time. Why sit down and plow through a maze of artificial misunderstanding, when there is so much fascinating "mystery" in life itself, and wholly within the limits of laboratory research and philosophical speculation?



Harry Stephen Keeler

But my dislike of the mystery story has been sadly assaulted by Harry Stephen Keeler's "The Spectacles of Mr. Cagliostro." There is a mystery story which, I confess, compelled me to read it from beginning to end; practically without setting the book aside. And it is a lengthy opus, at that.

In fact, if the truth were known, I have never quite so thoroughly enjoyed a piece of fiction of whatever sort, as I have Mr. Keeler's book.

Its plot is plausible, but so highly improbable that it may be loosely called impossible. Its style—far superior to Sax Rohmer's artificially stimulated suspense—may be the thing which lifts it from the level of the average mystery story. Perhaps that is why I so thoroughly enjoyed it. It comes very close to the novel standard. I mean, of course, the technical novel. Not those cheap and horrible sentimentalities which are popularly called "a novel."

Keeler has a thesis. It is the fallibility of psychiatric practice. It is as bold and as merciless an attack upon the psychiatric charlatan, the psychiatric pedant, and the psychiatric surrender to political control and ignorant management as anything Dickens ever wrote against English civil evils in the Marshalsea or the "work'us." True, it lacks the characterization of Dickens. It is journalistic. That is all that keeps it from being one of the books which we reviewers have so often to refer to as "significant."

It is the story of how, aided by the phenomenon of a "Mendelian twin," an unscrupulous rascal is enabled to wreck the life of a young scion of wealth. And Mr. Keeler just falls short of greatness, in his story of Jerome Middleton's incarceration in a Cook county madhouse, probably because he had orders to "write a mystery story," instead of a novel. It is possible, from the present state of publishing and of public reading, that had Mr. Keeler written a better book he would not have been able to sell it.

It lacks subtlety. It should. If it had subtlety it would require thought to read it, and God knows that is the last trait of a "good seller." Anyway, the book fascinated me as no mystery story has ever done, and it is a fine relaxation for those whose occult sympathies will be enlisted through his clever "psychoanalysis" and who enjoy a rapidly moving, gripping, thrilling tale of melodramatic mystery.

Cabriba, by Mulla Hanaranda, published by The American Library Service, has the same faults which—it seems to me, prevent the average occult novel from being readable. Its author, deliberately choosing a style of speech for his characters which is in itself difficult and not very impressive, picks his way through a philosophical thesis, (and a not very convincing thesis) clad in the habiliments of sentiment, holding aloft the torch of passion, shaded to a dim glow, by the constant explanation that while his hero and his heroine were in love, each was disconcerted to discover that when one is in love one is also disturbed by passion.

Now self-consciousness on the part of a writer, makes his work always



difficult to read. But, when he is also sex-conscious, (as what Oriental writer among us is not?) his work becomes positively painful. The author's frantic efforts to "say something without saying it"—his harried attempts to create the atmosphere of mystery with which the "imparting of this knowledge" must, somehow be surrounded, his attempts to satisfy the common yearning of most Occult students—especially in their adolescent stages—for "Oriental" atmosphere—all these things make Cabriba, which isn't Cab-riba—but "Care-iba" one of these tantalizing books for the habitual reader. It isn't fair to say that Cabriba is not a good story. It is. It isn't fair of me, with my limited vision, to laugh at its occult thesis. Things may be as the Mulla says. And if they are, they are at least extremely interesting. Doubtless many students of occult lore will find in Cabriba just the sort of stimulus they need. And for those who have no occult interest, it is unquestionably a thrilling tale of the triumph of love—even if they had to emasculate the love! over tremendously exasperating obstacles. You might like it very much.

The Theosophical publishing House—its London branch—has reissued a discussion of Atlantis and Lemuria in W. Scott Elliot's book, "The Story of Atlantis and The Lost Lemuria." That's an occult field as fascinating as any which has ever confronted the student. The evidence is herein again marshaled for the benefit of the researcher, and in clear type on good paper, with accompanying maps of great value and aid.

Not entirely off this particular track, is Horatio Hackett Newman's "The Gist of Evolution." As a writer on his subject, Dr. Newman is probably a better class-room exponent. It is not very clear, nor is it very sound as a statement of the case for Evolution. It may, and probably will satisfy the Y. M. C. A. type of mind—they so revere the attitude of authority, that they cannot conceive of anybody assuming it who is not fully justified in it. But the book is not what it hoped to be, or what it author intended. He makes the grave philosophical and scientific blunder, so common these days, of mistaking evidence for proof, and of calling an hypothesis a law. As an expert witness for the defense he is thoroughly qualified, beyond doubt. But when he assumes the role of advocate, even his expertness is made subject to doubt. It is a little too sweeping, a little too blatant, and I suspect many of his colleagues are shaking their heads and saying, "Well, Newman's all right, but why did he succumb to the temptation to write a book?" Well, Dr. Newman is the only one I know of who can

answer that.

John Masefield's masterly psychological study of religious hysteria, manifested in the witch persecutions of post-mediaeval Europe, embodied in his play, "The Witch," is off the press in dramatic form, and for sale by the Messrs. Brentano. To recommend it as a choice bit of occult literature is the simple duty of any occult reviewer, but to discuss it is not possible in the limitations of space afforded a book review. It is dramatically one of the finest things of the period, and in a literary sense not less important. It is the occult nature of its subject matter and development which makes it so valuable a book for the collection of the metaphysician. It is almost a necessary item on the shelves of the advanced psychologist. It can be had, as can all the books mentioned here, through the Occult Publishing company.

To those familiar with the growth and development of the critical study of Kabbalah, or of Semitic Gnosticism in general, the names of Joseph L. and I. Sossnitz need no introduction. These two, father and son, constitute the bulwark of what may be loosely called the "higher criticism" of kabbalistic research and opinion. Of great interest therefore, to all occult students, is the publication of a new study of Kabbalah, from the Kabbalah Publishing company, New York.

Dr. Sossnitz' book is one of the most thorough analyses of the Kabbalistic sources, origins, development and dispersion anywhere to be found, and contains in addition to the historic matter, as enlightening a discussion of the philosophy underlying the Kabbalistic literature and practice as could be made for those familiar with the subject.

In addition to its usefulness as a text book for those who require a sound and thorough introduction to the subject, it is also a working tool for the practical Kabbalist, and offers much material with which even advanced students may not be familiar. Its binding and typography are not all that could be desired, but they are all that could be achieved at present costs of production, within the price of their publication.

That Man is of the Earth, Earthy, is the substance of *The Three EEE's*, a treatise of New Thought, by the Rev. Clement D. Brown, M. A., whose approach to the discussion of super- or supra-physical phenomena and philosophy is something like that of Dean Inge to the orthodoxly spiritual conceptions of the churchman.

His syllogism is that, since man is of the Earth earthy, he cannot be otherwise, and that it is illogical and fatuous for Man to assume that he is other than a material being, limited entirely to material manifestation. I am unable to find in the book anything which could lead

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one to think that Dr. Brown means by this anything other than gross, or ponderable matter. He attacks the existence of ether, on the basis that it's merely a scientific hypothesis, and is extremely pessimistic of the opinions of scientists. Yet he rests much of his argument upon facts, which, if they are facts, are so only because of their demonstrability through the channels which he in general attacks.

I am not at all sure that this is actually the inconsistency it appears to be on casual consideration. The Doctor postulates the existence of God, who is Spiritual, and Man who is material, and merely denies that Man can approach God through other than the material senses with which his body (Man's) is endowed, or through mental conceptions themselves the result of mechanistic development.

He provides an interesting personal interpretation of the term Evolution, and on the whole, whether one agrees with his theories or not, the booklet is extremely valuable as a stimulant to thought in any philosophical or occult field. It is attractively published by The Stratford Company, of Boston.

Discussing at length, and in a clear and concise form the development of philosophical science—rather, the science of philosophy since the crystallizations of 1860, Ralph Barton Perry, professor of Philosophy at Harvard has issued, from the press of Charles Scribners Sons, "Philosophy of the Recent Past." It is one of the most valuable handbooks for the professional student which has come from the press in some time, and for the casual reader, if read with some care, it provides a stimulating picture of the progress and achievements of modern philosophers.

For its background it picks up the conclusions reached by the dominant schools of thought in Germany, Italy, France, Great Britain and America in 1860, and is therefore entirely representative of the general trend of Western thought. It discusses with admirable clarity Naturalism, Materialism, and Positivism; Spiritualism and Idealism; Vitalism, Voluntarism and Pragmatism; and treats thoroughly of the Revival of Realism—that philosophical phase which has marked the immediate past—even the practical present. Upon this basis Dr. Perry builds a picture of the trends and tendencies of the present, and furnishes material of value and in-

terest to everyone who deals with thought currents and their significance.

By way of contrast, there is Nell Kerfoot's charming little collection of modern verse, technically excellent, and spiritually vigorous, which the author calls *Psalm of Servitude*—a little anthology worth anyone's rather careful study. Here is a sample:

### SYMBOLS

Symbols are but Truths expressed in languages uncommon.

The collection is published by Earl Kerfoot, at Houston, Texas.

At last there has been put forward a compendium of the philosophy of psychic phenomena which is readable to the uninformed and which is without that air of superiority which so often mars works of this sort, and prevents, to some degree their usefulness.

We know of nothing on the market which covers the field so thoroughly, and which is so filled with corroborative and evidential material as A. Campbell Holm's "The Facts of Psychic Science and Philosophy," published in London by Kegan, Paul, Trench, Trubner and Co., Ltd.

It has the advantage of having been written by an exponent who was until his maturer years, not only disinterested in psychic phenomena, but actually an intellectual critic of the various movements describable as psychic. It has, true, something of the zeal of the convert, but this is consciously tempered and held within perfectly reasonable and understandable restraint by the author, who seems to have been an indefatigable student and investigator of current phenomena, as well as a student and annotator of recorded events since what may be called the birth of the modern movement which embraces spiritualism, and exoteric occult organizations of various sorts.

The nature of the various phenomena, clairvoyance, clairaudience, directed hypnosis, telepathy, etc., are all clearly described without cumbersome technical terms which usually frighten or bore the newly awakened interest, and in each instance, well authenticated cases, usually of international character, are cited. The book is cross referenced to as complete a bibliography of the general subject as is necessary to the most advanced student or practitioner, and is attractively bound and printed. More of this sort of correlated literature is needed in the entire field represented.

## Fangs of the Beast (Continued on page 26)

The form of the animal faded out to be replaced by that of a man, a Tibetan, clothed in a long black robe, and with a red hat on his shaven head. Then I fully understood. The reincarnated Alem, in an effort to satisfy his hatred against me, had materialized his astral body in the form of the ancient ape-man. The violet rays are destructive to materialized forms.

Slowly the form of the Tibetan faded away. Turning off the machine, I crept into bed, and fell at once into a deep sleep. In a vision appeared a scene in far-off Tibet. In a dirty hotel in the Himalayas lay the body of a gaunt man in a black robe and the red hat of the Dugpa. Alem the Atlantean had atoned.



**M**ILLIONS ARE DAMNED if they think an original thought. This believing world of books and men that nobody ever knew are organizing, marching, fixing bayonets—with keen mental thrusts—piercing the mysteries of the Borderland—using their psychic powers—conquering the Life Beyond by mastering life today—gaining ground by use of a common knowledge that no God nor man can copyright—a victorious knowledge that transcends the Grave.

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**PSYCHIC PHENOMENA**—Spirit Photography, Its Results (illus.), by J. Malcolm Bird, an editor of Scientific American—How to Develop Spirit Photography (illus.)—Spirit Phenomena of the Bible (references)—How to Conduct Spirit Circles—The New Spiritism (illus.)—How to Get Table Tappings and Rappings—Psychic Manifestations from the American press—Psychic Sight—Preparing the Seance Room—Your Psychic Powers and How to Develop Them. By Hereward Carrington (covers all different phases of spirit-forces)—The Power of Psychometry—How to Help the Dead—Materialization and What It Means—How to Scientifically Photograph the Unseen—Scientific American Psychic Investigation (its scope, conditions, procedure)—Psychic Experiences of J. Malcolm Bird, an Editor of "The Scientific American"—How to Use the Ouija Board—Report Upon Psychic Phenomena (illus.), by Naval Commander Kozelnick—Phrenology a Psychic Study—Conan Doyle to Prove Spiritism. More important he says than politics, bolshevism, or wars—How Abraham Lincoln Came to Issue His Famous Emancipation Proclamation—One Man's Experience After Death—I Have Tasted Death—Psychic Experiences (Birth or Death—Story of Three Men Who Spoke at Their Own Funeral—How Long Lost Relatives Are Found by a Psychic—Natural Explanation for All Spirit Phenomena.

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—Macrao

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